THE BRITISH CRITIC,

For JUNE, 1807.

Ἀρχὰ μεγάλας ἀρετᾶς
Ὦ Ζιασσ' Ἀλάθια,
Μὴ ψευσαίσᾳ ἐμὲν σύνθεσιν
Τραχεῖ ποτὶ ψεύδει. PINDARI FRAG.

Diva virtutum veneranda princeps
Veritas, tu me rege, tu tuere,
Ne fidem fallam, neque pacta mendax
Fœdera fallam.
GROTII VERSIO.

ART. I. *Biographical Memoirs of the late Rev. Joseph Warton, D. D. Maſter of St. Mary Winton College: Prebendary of Wincheſter Cathedral, and Rector of the Pariſhes of Wickham and Upham, Hants. To which are added, A Selection from his Works: and a literary Correſpondence between eminent Perſons, reſerved by him for Publication. By the Rev. John Wooll, A. M. late Fellow of New College, Oxford; Rector of Blackford, Somerſet; and Maſter of the Free Grammar School of Midhurſt, Suſſex.* 4to. pp. 407. 1l. 7s. Cadell and Davies. 1806.

THE very diſtinguiſhed rank which Dr. Warton held in the literary world juſtly entitles him to a place in the biography of the eminent men of our nation; but it was his misfortune, if we may uſe ſuch an expreſſion, to have outlived the age in which he flouriſhed, and the learned con-

temporaries by whom he was beſt known. There are many now living who remember Dr. Warton, and remember him with affection as their ſchoolmaſter; but the greater part, if not all theſe, knew him only in his latter days: and it is melancholy to reflect that of all the perſons whoſe correſpondence is given in this volume, two only (Dr. Burney and Mr. Hayley) are now alive. So many ſources of information, therefore, being no longer acceſſible, we ſhould have been inclined to accept the apology which Mr. Wooll has offered for the defects in theſe Memoirs, if he had not promiſed more than he knew he could accompliſh; and attempted at the ſame time to undervalue that ſpecies of information in which he is defective, and without which biography becomes either a dry regiſter, or a ſeries of panegyrics in the ſhape of criticiſms. Mr. Wooll ſays,

"*If* he has ſucceeded in accurately diſplaying the extenſive and highly endowed mind: *if* he has given to the world an ampler knowledge and juſter ideas of the lively imagination, the claſſical taſte, the didactic qualifications ſo peculiarly calculated to foſter the dawning of juvenile talent, and the thouſand warm and benevolent traits of diſpoſition which eminently characterized his revered friend and maſter: he will reſt contented with having performed a duty, though he may not have entitled himſelf to a reward. In a word, *if* he has not tarniſhed the reputation or lowered the name of WARTON, he will quietly ſubmit to the imputation of not having exalted his own." P. v.

It would be needleſs to inform the reader who is acquainted with the language of apology, that theſe *ifs* imply a conſciouſneſs of having performed all which is here ſuppoſed; and a hope that the reader will be of the ſame opinion: but it is with much regret we are compelled to add, that although he has certainly "not tarniſhed the reputation or lowered the name of WARTON," his original materials appear to be ſo few, and his information ſo ſcanty, that we know little more of the object of theſe Memoirs, after reading them, than we did before. Yet when we impeach the ſcantineſs of the biographer's information, we draw the concluſion from what he has given us, which we think very inſufficient to delineate the *man;* and we ſhould have been eaſily perſuaded to excuſe Mr. Wooll for not giving us more, had he candidly told us that he had exhauſted his ſtores. But of this indulgence he has unluckily deprived himſelf, by acknowledging that he has ſuppreſſed "many letters on family topics, whoſe contents would do the higheſt honour to the *heart* of the writer," and which, for that very reaſon, ought to have been brought forward; becauſe the *heart* of the writer is one of the eſſen-

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tial parts of every legitimate piece of biography. Mr. Wooll indeed gives us two reaſons for ſuppreſſing them, the one of which ſeems to be his own, and the other is borrowed from a very unfortunate authority. They are ſuppreſſed, he tells us, "as not only foreign to the intent of a work which delineates him (Dr. W.) as a Poet, a Critic, and an Inſtructor, but as including in their publication the unpardonable breach of a moſt ſacred confidence."

With regard to the firſt of theſe reaſons, if the intent of the work be as here laid down, it is no longer a life, but a criticiſm, and not a very judicious one; for Dr. Warton's *poetry* ought not to ſtand at the *head* of his qualifications. And with reſpect to the "breach of a moſt ſacred confidence," we do not clearly perceive its meaning. Dr. Warton's letters were put into Mr. Wooll's hands to aſſiſt him in forming a judgment of his private character; and the queſtion is, have they been uſed for that purpoſe or not? If not, for what purpoſe were they ſubmitted to him? or is a public hiſtorian to be told that information is given to him *in confidence;* and that although it is neceſſary he ſhould have it, yet he muſt keep it to himſelf? But what makes this "ſacred confidence" appear the more ſingular, is, that Mr. Wooll ſtrengthens his reſolution of ſuppreſſing theſe letters, by a quotation from George Steevens, the commentator on Shakſpeare; a man, all the world knows, remarkably *cautious* in matters of *ſacred confidence*, and who never publiſhed, nor even *fabricated*, a correſpondence that could *give uneaſineſs!*

Mr. Wooll has yet in ſtore another apology for the barrenneſs of his Memoirs, in which, we believe, no perſon will be inclined to agree, who knows from what ſmall and minute materials opinions of character are to be formed, and juſtly formed. He tells the reader that he is not to expect

"A detail of thoſe peculiarities and trifling incidents which are by ſome indiſcriminately termed ſtrokes of character. It cannot ſurely," he adds, "be the province of biography to perpetuate a ſingularity of gait, or caſual indulgence of attitude; or to raiſe a laugh

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Ruſticiùs tonſo toga defluit, et male laxus
In pede calceus hæret.

Much leſs to hand down to poſterity thoſe trivial weakneſſes too often inſeparable from the moſt cultivated minds, or to provoke unfeeling ridicule under the maſk of profeſſed and unequivocal attachment, &c. &c." P. vii.

It is evident that the whole of this paſſage glances at the life of Dr. Johnſon by Mr. Boſwell; which, among other effects of its high popularity, has raiſed no little jealouſy among biographers, who, deſpairing of being able to give ſo perfect a delineation of a human character, have determined to undervalue what they cannot accompliſh, and to preſent the object of their memoirs only in court-dreſſes and birth-day ſuits; grand, indeed, and perfect in their kind, but ſtiff and formal, and by no means ſuited to the eaſe and convenience of common life. But after all that has been ſaid of Boſwell's Johnſon, we do not believe there is a human being on earth who would ſuppreſs ſuch a book if it came into his poſſeſſion: and ſo far is the opinion of the beſt writers of biography from being *againſt* it, that every man ſtrives to accumulate what he can of private and petty habits; firſt, becauſe the character is moſt diſtinctly marked by ſuch particulars: and ſecondly, becauſe the "trivial weakneſſes of the moſt cultivated minds" afford—not a gratification to the malignant—but a cheering conſolation to other cultivated minds when diſpoſed to lament the imperfections of their own character. Indeed the good or evil of *minute* biography, as it has been ſometimes termed, may be exactly appreciated by the inſtance of Boſwell's Johnſon, becauſe it is an *extreme caſe*; and it may be aſked with confidence, whether Johnſon's character has not been raiſed; and whether the poor and deſpicable gratification which an expoſure of "trivial weakneſſes" has afforded to his enemies ought ever to be compared to the higher admiration which it has excited in the minds of his friends, and of the world at large? Upon the whole, therefore, we ſhould have beſtowed more praiſe on Mr. Wooll's judgment had he candidly told us that the death of Dr. Warton's contemporaries had deprived him of an opportunity of delineating his early ſtudies, purſuits, and habits, more fully; and had contented himſelf with hoping, that he had added ſomething to the memory of Dr. Warton by imparting all that could now be recovered. Many of theſe objections to the volume likewiſe might have been avoided, had he entitled it "The *Works* of Dr. W. with Biographical Memoirs."

The Memoirs occupy about a fourth part of the preſent volume. By them we learn that Dr. W. was born at Dunſfold, in Surrey, in 1722, educated by his father until he reached his 14th year, when he was admitted on the foundation of Wincheſter College, and while under the tuition of that ſchool, exhibited evident marks of ſtrong intellectual powers. He had not been here long before he, in conjunc-

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tion with the poet Collins and another boy, ſent to the Gentleman's Magazine three poetical pieces of ſuch ſterling value as called forth a moſt flattering critique from Johnſon. The poems are reprinted here, and are wonderful only as being the production of boys; but Mr. Wooll has not told us on what authority he attributes the critique to Dr. Johnſon *. He gives us, however, in this place a letter from young Warton to his ſiſter, in which are decided proofs of genius. In September, 1740, being ſuperannuated, he was removed from Wincheſter, and admitted a commoner of Oriel College, Oxford. During his reſidence here he compoſed the Enthuſiaſt, the Dying Indian, and the Satire of Ranelagh-Houſe. In 1744 he took his bachelor's degree, and was ordained on his father's curacy, where he officiated till February, 1746, and then removed to the duty of Chelſea. Here he caught the ſmall pox, and went for the more perfect recovery of his health to Chobham. A return to Chelſea being rendered unpleaſant by diſagreeable altercations in the pariſh, and the want of that ſupport from his rector which his ſituation claimed, he, after a few months ſpent in diſcharging the miniſterial duties of Chawton and Droxford, returned to Baſingſtoke; and in 1747-8 was preſented by the Duke of Bolton to the rectory of Wynſlade, when he immediately married Miſs Daman, of that neighbourhood, to whom he had for ſome time been moſt enthuſiaſtically attached. At the cloſe of the former year he publiſhed "a volume of exquiſite Odes." Theſe Odes, Mr. Wooll conjectures, were publiſhed together with ſome pieces of Collins, and of his brother; and he gives an undated letter which leans a little towards this conjecture: but the fact is, that Dr. Warton and Collins publiſhed each a volume of poems in 1746, and in the ſame month; and that Thomas Warton publiſhed a larger volume in 1748.

In the year 1751, Dr. W. "was called from the indulgence of connubial happineſs, and the luxury of literary retirement, to attend his patron to the South of France; for which invitation the Duke (of Bolton) had two motives, the ſociety of a man of learning and taſte, and the *accommodation* of a Proteſtant clergyman, who, immediately on the death of his ducheſs, then in a confirmed dropſy, could marry him to the lady with whom he lived, and who was univerſally known and diſtinguiſhed by the name of Polly Peachum."

* The language of this critique is not Johnſonian.

We ſhall make no other remark on this extraordinary anecdote than in the ſhape of a wiſh, that it had been included among the "trivial weakneſſes" which this biographer determined to ſuppreſs. He offers indeed ſomething like an apology for it, and we are content to accept it; but it certainly ſhould have been followed with no ſmall portion of regret, that ſo amiable a man as Dr. Warton was the *accommodating* Proteſtant clergyman, who left "the indulgence of connubial happineſs" for ſuch a purpoſe. The Dr.'s compliance did not, however, anſwer his expectation, although we know not why. Mr. Wooll merely hints at a "diſappointment ariſing from ſome private cauſes, united to his impatience of being reſtored to his family, which induced him to wave every conſideration of intellectual improvement, and additional preferment." He returned home, but a month after his arrival the Ducheſs of Bolton died, and he immediately wrote to the Duke, and aſked his permiſſion to return to him. Mr. Wooll does not inform us whether the Duke anſwered this letter, but the marriage-ceremony was in the mean time performed by another.

Mr. Wooll now gives us a long account of the publication of Dr. Warton's Virgil in conjunction with Pitt, and is laviſh in his encomiums on both. Dr. Warton's next appearance as a writer was in the Adventurer, to which he furniſhed twenty-four papers; and we agree with Mr. Wooll in the ſuperior merit of them all in that particular province to which he was appointed, criticiſm and literature. About the ſame time he projected an hiſtory of the revival of literature. His plan was, according to Mr. Wooll, to publiſh "Select Epiſtles of Angelus Politianus, Deſiderius Eraſmus, Hugo Grotius, and others, with notes," on a ſcale ſufficiently extenſive to embrace an hiſtory of the revival of learning. This deſign, after ſome correſpondence with his brother, who was to participate in the undertaking, was unfortunately laid aſide. In the courſe of next year (we preſume 1754, but Mr. Wooll is not ſufficiently attentive to dates) Dr. Warton was inſtituted to the living of Tunworth; and in 1755 was elected ſecond maſter of Wincheſter ſchool, with the management and advantages of a boarding houſe. Mr. Wooll's character of him in this ſituation we copy with great pleaſure.

"It was now his lot to aſſume in ſome meaſure a new character, and turn his ideas principally to a very uſeful, but dry, channel of literature. He had engaged in a profeſſion to the higheſt degree productive of pride and mortification; and capable of beſtowing on a feeling mind the utmoſt exceſs of pleaſure and of

of pain; a profeſſion, the anxious reſponſibility of which nothing but the conſciouſneſs of duty willingly diſcharged can alleviate; and whoſe labour is ſoftened only by the ſucceſs of its exertions, and the almoſt parental attachments inſeparable from an intercourſe with youth. Gifted with a diſpoſition to embrace heartily every purſuit, it would have been wonderful had he failed in one of ſo intereſting a tendency. He entered on his honourable employment with all the energy a mind like his naturally conceived: but his zeal was tempered with judgement, and the eagerneſs of his expectations chaſtened by ſalutary patience. Ardent in provoking emulation, and rewarding excellence, he was at the ſame time aware that the ſtandard of approved merit muſt not be placed too high, or the laudable induſtry which gradually invigorates mediocrity of talent, be cruſhed by diſproportionate demands. He knew that the human mind developed itſelf progreſſively, but not always in the ſame conſiſtent degrees, or at periods uniformly ſimilar. He conjectured, therefore, that the moſt probable method of enſuring ſome valuable improvement to the generality of boys, was not to exact what the generality are incapable of performing. As a remedy for inaccurate conſtruction, ariſing either from apparent idleneſs or inability, he highly approved, and ſedulouſly impoſed, tranſlation. Modeſty, timidity, or many other conſtitutional impediments, may prevent a boy from diſplaying before his maſter, and in the front of his claſs, thoſe talents, of which privacy, and a relief from theſe embarraſſments will often give proof. If Addiſon, in the prime of life and poſſeſſion of the richeſt mental endowments, could confeſs, when ſpeaking of his deficience in converſation, that with reſpect to intellectual wealth "he could draw a bill for a thouſand pounds, though he had not a guinea in his pocket," it may be ſuppoſed that boys not really deſtitute of talent, or incapable of becoming ſcholars, are ſometimes ſo oppreſſed by ſhyneſs or fear, as not to do themſelves juſtice in the common routine of public conſtruction, and to require a varied method of aſcertaining their ſufficiency of information and intellect. This important end Dr. WARTON thought happily anſwered by tranſlation; nor did he deem lightly of its value as a general ſyſtem. A habit of compoſition he imagined to be gradually acquired by it; and the ſtyle and ſentiments of an author deeply engraven on the memory of the ſcholar. Theſe ſentiments were confirmed by that moſt infallible teſt, experience; as he declared (within a few years of his death) that the beſt ſcholars he had ſent into the world were thoſe whom, whilſt ſecond maſter, he had thus habituated to tranſlation, and given a capacity of comparing and aſſociating the idiom of the dead languages with their own." P. 30.

In 1756 he publiſhed the firſt volume of his Eſſay on the Genius and Writings of Pope. On the merits of this vo-

lume Mr. Wooll expatiates at conſiderable length, but ſurely it was unneceſſary to revive the taſteleſs objections of Ruffhead. In 1766 he was appointed head maſter of Wincheſter ſchool, and on this occaſion delivered a very elegant inaugural ſpeech, which Mr. Wooll has printed. In 1772 he had the misfortune to loſe his wife.

About the ſame time he became a member of the Literary Club, and was concerned in the famous round-robin ſent to Dr. Johnſon, on his inſcription for Goldſmith's monument. This event would be ſcarcely worth tranſcribing, if it had not been followed by a paſſage in which Mr. Wooll's diſlike of Boſwell's Life of Johnſon betrays him into a ſingular miſtake.

"Mr. Boſwell, with whom Dr. Johnſon is infallible, and who appears to look on his idolized friend with the ſame eyes a fond mother views her ſpoiled child, remarks that Mr. Langton, who was one of the company at Sir Joſhua's, *like a ſturdy ſcholar*, reſolutely refuſed to ſign it. Does he by this expreſſion intend to attach want of ſcholarſhip to ſuch men as WARTON, Burke, Gibbon, Barnard, Colman, Reynolds, and others who did ſign it? —I ſhould hope not." P. 51.

We may reply, certainly not, and add our ſurpriſe that Mr. Wooll ſhould have put ſuch a conſtruction on words which mean no more than a ſturdy adherence to a claſſical language in monumental inſcriptions.

In 1773 Dr. Warton married his ſecond wife, Miſs Nicholas. In 1778, when their Majeſties viſited Wincheſter College, the ſenior ſcholar addreſſed them in a ſhort Latin oration, which Dr. W. compoſed. This oration is inſerted in Mant's Life of T. Warton, as the production of the late Laureate; but Mr. Wooll ſays he has indiſputable evidence that it was the compoſition of Dr. Warton.

In 1782 Biſhop Lowth beſtowed on Dr. W. a prebend of St. Paul's; and, within the year, added the living of Chorley in Hertfordſhire, which, after ſome arrangements, the Dr. exchanged for Wickham. In the ſame year he publiſhed the ſecond volume of his Eſſay on Pope: "a great part of which volume had for ſome time been printed, and the completion of which was retarded from motives of a moſt delicate and laudable nature." Extracts from, and an analyſis of this work, fill up many pages, at the concluſion of which Mr. Wooll hazards an opinion that Warton has either placed Pope too high, or in his ſeparate ſections has not done him juſtice.

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"I venture not to say on which side the mistake lies: but if Pope is just above Dryden, he had more genius than Dr. Warton allows him: and *vice versa*, if he has not more genius than is attributed to him: if he is more the poet of reason than of fancy, that situation is surely above his pretensions." P. 74.

During the spring of 1786, Dr. W. lost his second son, "a man of high talents and superior information, but who had long laboured under a lingering and obstinate disease, and died while sitting in his chair after dinner, and was found in that situation by his father on his return from college prayers." In 1788 a prebend of Winchester was bestowed on him, by the interest of Lord Shannon; and the Bishop of Winchester conferred on him the rectory of Easton, and permitted him within the year to exchange it for Upham. We regret, with Mr. Wooll, that Dr. Warton's preferments came so late. In 1793 he resigned the mastership of Winchester school. This his biographer ascribes entirely to the fatigues arising from the management and instruction of a public school, and the Dr.'s advanced life. There were, we can remember, other causes.

During his retirement at Wickham, he prepared an edition of Pope's Works for the press, which was published in 1797. Our opinion of that work may be seen in our vol. x. p. 506. Mr. Wooll very properly justifies his character against the attack made by the author of the Pursuits of Literature, but he ought not to have said one word in mitigation of the censure pronounced on Dr. W. for introducing The Double Mistress. With respect to the print of Pope, objected to in the Pursuits of Literature, we are not disposed to retract the opinion we gave in 1797, and which Mr. Wooll has quoted in corroboration of his own. The charge of democracy brought against Dr. W. is yet more ridiculous. No man was more truly loyal and sound in his political principles, but he loved and associated with scholars of all descriptions; and at one time of his life was, in common with the whole English republic of letters, rather dazzled with the talents of Voltaire and some other French writers. But still it was as scholars only that he studied and admired them.

After the publication of Pope, he entered on an edition of Dryden; and before the close of 1799 he completely finished two volumes with notes; but the term of life was nearly out, and the world was deprived of this excellent man on February 23, 1800. Mr. Wooll concludes the Memoirs with a general sketch of his character, to which the only objection we have to offer is, that he places his poetical above

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his critical talents. It is, in our opinion, as a critic that Dr. Warton will be longeſt remembered. His Eſſay on Pope, whatever differences of opinion may be entertained either as to individual parts, or his general deciſion on that poet, muſt ever be conſidered as a model of criticiſm, of that criticiſm which alone is valuable, and which is diſtinguiſhed by extreme candour, juſt taſte, and extenſive reading.

Such are the facts recorded in theſe Memoirs of Dr. Warton, and with regret we find them ſo few and unſatisfactory. The reader will perceive that many important events in his life are paſſed over with the ſhorteſt poſſible notice; and none of thoſe incidents or anecdotes are given which bring us in contact with the real character of the man. The only piece of information which is new is given in a note on p. 98.

"The diſagreement which took place after a long and warm friendſhip between Johnſon and Warton, is much to be lamented; it occurred at the houſe of Sir Joſhua Reynolds, as I am told by one of the company, who only overheard the following concluſion of the diſpute. Johnſon. "Sir, I am not uſed to be contradicted." Warton. "Better for yourſelf and friends, Sir, if you were; our admiration could not be encreaſed, but our love might." The party interfered, and the converſation was ſtopped. A coolneſs, however, from that time took place, and was encreaſed by many trifling circumſtances, which, before this diſpute, would perhaps have not been attended to."

More, we yet think, of Dr. Warton might have been recovered, not by violation of confidence, but by examining the common reſources of literary hiſtory. Mr. Wooll has omitted noticing the ſeparate publication of The Ode to Mr. Weſt, in 1749, nor has he traced Dr. Warton's pen in the many periodical works to which he contributed, as Dodſley's Muſeum, and Collection of Poems, The Student, or Oxford and Cambridge Miſcellany, &c. And above all he appears to have been ignorant that ſoon after the publication of the firſt volume of the Eſſay on Pope, Dr. W. iſſued propoſals for a Hiſtory of Grecian, Roman, Italian, and French Poetry, which he intended to have compriſed in two quarto volumes. Theſe are omiſſions which inquiry might ſurely have ſupplied.

The remaining part of this volume conſiſts of a very judicious ſelection from Dr. Warton's Poems: and a collection of Letters of Eminent Perſons, which were left for publication. The principal writers are Fenton, Swift, Harris,

Harris, Chancellor Hoadly, Young, Johnſon, Spence, Garrick, Campbell, Lyttelton, Lowth, Colman, Blackſtone, King, Thornton, Birch, Walpole, Balguy, Hamilton (Single Speech) Merrick, Farmer, Toup, Morell, Hawkeſworth, Barnard, Duke of Grafton, Hurd, Warburton, Mickle, Mrs. Montague, and Burke. That Dr. Warton, in his laſt days, ſhould have peruſed theſe letters with ſuch affection as to conſider them worthy of publication, is a circumſtance with which we can ſympathize. They preſented the little land-marks of his life, and revived many of thoſe pleaſing recollections which are the comfort of advanced years. But we doubt whether they will carry an equal importance in the eyes of the public. We find in them very little literary information, and not many features of character. Thoſe which paſſed between Dr. Warton and his brother are moſt amiable teſtimonies of brotherly affection. Of the others we ſhall give a ſpecimen or two.

"LETTER III.

"MR. HARRIS TO MR. UPTON.

"Dear Sir, Oxford, June 7, 1734.

"I received your agreeable epiſtle a poſt or two ſince, though as it followed me to Oxford, round by London, I did not receive it ſo ſoon as I ſhould otherwiſe have done. As for Arrian, you may be aſſured, as far as my little reading has aſſiſted me, I ſhall be very ready to lend you all the help I can. As there is no author who more frequently repeats ſimilar ſentiments and expreſſions than Arrian, ſo for that reaſon there is no one who is a better commentator and explainer to himſelf. I have a book at home, whoſe margin is almoſt filled with references, from one page to another, of the Commentary, and of the Enchiridion. There are likewiſe ſome few references to other authors of antiquity, but theſe are not many, though ſome of them I think are material, and ſerve very well to illuſtrate. If any thing of this kind be agreeable to the nature of the commentary you would give us, you may command all or any part of it, as you pleaſe. Your commentary being intended not only as a grammatical but a rational and philoſophical one, if I might preſcribe the method, it ſhould be thus: I would begin with a preface explaining the general principles of Stoical doctrine, and more particularly thoſe which are the baſes of Epictetus and M. Antoninus. For thoſe crabbed doctrines aſcribed to the Stoics, of the equality of crimes, the equality of miſery in all but the perfectly wiſe, and ſuch like; I would wholly omit them, or elſe touch but very ſlightly on them, obſerving withall how little of theſe paradoxes appears in the authors you build on, viz.

Epictetus

Epictetus and Antoninus. Having thus prepared your reader by a proper preface, and diſcharged the duty of a good commentator, as to one part of his character, which is to be a ſort of maſter of the ceremonies to his author, in introducing all ſtrangers to his acquaintance; then there remains nothing but the commentary or annotations. Theſe ſhould be made as ſhort as poſſible, and may naturally be divided into critical and explanatory: the critical will reſpect nothing but the mere text. And here I cannot but obſerve, that if the amendment you offer be good, the world will admit it, without two or three pages of ſimilar paſſages to confirm it, from authors with hard names, which not one in ten ever did, or ever will read. This is to me a vanity in Bentley, which I dare ſay your good taſte will not ſuffer you to be guilty of. For the explanatory notes, they ſhould be all compriſed either in ſmall pieces of hiſtory, or in the account of a cuſtom or ceremony, where the meaning of any word depends on any ſuch hiſtory or cuſtom; or elſe in references backward and forward to the comment itſelf, and Enchiridion, to your own preface, and to all the beſt authors of antiquity. You will pardon me for thus taking the liberty of dictating a method, in which I have acted the part of a ſchoolmaſter, rather than a friend. However, you will be ſo good as to excuſe me, when I aſſure you I have only choſen this way of expreſſing myſelf, as being the eaſieſt I could find. Had I dreſſed up my ſentiments in a better manner, I ſhould not have been ſo intelligible, and that is all which at preſent I aim at. I heartily and moſt ſincerely congratulate you on being made a member of the worthy family you are now in. The encreaſe of fortune which you may juſtly expect from thence will not only add to your felicity, as it will enable you to become more ſerviceable to the community; which, though it be the conſequence of a fortune little dreamt of, is yet perhaps a more real advantage ariſing from it than any which the wiſeſt head in Change Alley ever thought of. When you favour me with a letter, pray direct it to Sarum, where I think to be ſoon. In the mean time, I reſt your's moſt affectionately,

JAMES HARRIS." P. 206.

" LETTER X.

" FROM DR. JOHNSON TO DR. WARTON.

" Dear Sir, March 8th, 1754.

" I cannot but congratulate you upon the concluſion of a work in which you have borne ſo great a part with ſo much reputation. I immediately determined that your name ſhould be mentioned, but the paper having been ſome time written, Mr. Hawkeſworth, I ſuppoſe, did not care to diſorder its text, and therefore

therefore put your eulogy in a note. He and every other man mention your papers of Criticiſm with great commendation, though not with greater than they deſerve.

" But how little can we venture to exult in any intellectual powers or literary attainments, when we conſider the condition of poor Collins. I knew him a few years ago full of hopes and full of projects, verſed in many languages, high in fancy, and ſtrong in retention. This buſy and forcible mind is now under the government of thoſe who lately would not have been able to comprehend the leaſt and moſt narrow of its deſigns. What do you hear of him? are there hopes of his recovery? or is he to paſs the remainder of his life in miſery and degradation? perhaps with complete conſciouſneſs of his calamity.

" You have flattered us, dear Sir, for ſome time with hopes of ſeeing you; when you come you will find your reputation encreaſed, and with it the kindneſs of thoſe friends who do not envy you; for ſucceſs always produces either love or hatred. I enter my name among thoſe that love, and that love you more and more in proportion as by writing more you are more known; and believe that as you continue to diffuſe among us your integrity and learning, I ſhall be ſtill with greater eſteem and affection,

Dear Sir,

Your moſt obedient and moſt humble Servant,

SAM. JOHNSON." P. 219.

" LETTER LXII.

" MR. H. WALPOLE TO DR. WARTON.

" Sir, Arlington-ſtreet, March 16th, 1765.

" You have ſhewn ſo much of what I fear I muſt call partiality to me, that I could not in conſcience ſend you the trifle that accompanies this till the unbiaſſed public, who knew not the author, told me that it was not quite unworthy of being offered to you. Still I am not quite ſure whether its ambition of copying the manners of an age which you love may not make you too favourable to it, or whether its awkward imitation of them may not ſubject it to your cenſure. In fact, it is but partially an imitation of ancient romances; being rather intended for an attempt to blend the marvellous of old ſtory with the natural of modern novels. This was in great meaſure the plan of a work, which, to ſay the truth, was begun without any plan at all. But I will not trouble you, Sir, at preſent with enlarging on my deſign, which I have fully explained in a preface prepared for a ſecond edition, which the ſale of the former makes me in an hurry to ſend out. I do not doubt, Sir, but you have with pleaſure looked over more genuine remains of ancient days, the

three

three volumes of old Poems and Ballads: moſt of them are curious, and ſome charming. The diſſertations too I think are ſenſible, conciſe, and unaffected. Let me recommend to you alſo the peruſal of the Life of Petrarch, of which two large volumes in quarto are already publiſhed by the Abbè de Sade, with the promiſe of a third. Three quartos on Petrarch will not terrify a man of your curioſity, though, without omitting the memoirs and anecdotes of Petrarch's age, the moſt valuable part of the work, they might have been comprized in much leſs compaſs: many of the ſonnets might have been ſunk, and almoſt all his tranſlations of them. Though Petrarch appears to have been far from a genius, ſingly excepting the harmonious beauty of his words, yet one forgives the partiality of a biographer, though Monſieur de Sade ſeems as much enchanted with Petrarch as the age was in which he lived, whilſt their ignorance of good authors excuſes their bigotry to the reſtorer of taſte. You will not, I believe, be ſo thoroughly convinced as the biographer ſeems to be, of the authentic diſcovery of Laura's body, and the ſonnet placed on her boſom. When a lady dies of the plague in the height of its ravages, it is not very probable that her family thought of interring poetry with her, or indeed of any thing but burying her body as quickly as they could; nor is it more likely that a peſtilential vault was opened afterwards for that purpoſe. I have no doubt but that the ſonnet was prepared and ſlipped into the tomb when they were determined to find her corpſe. When you read the notes to the ſecond volume, you will grow very impatient for Mons. de St. Palaye's promiſed hiſtory of the Troubadours. Have we any manuſcript that could throw light on that ſubject?

"I cannot conclude, Sir, without reminding you of a hope you once gave me of ſeeing you in town or at Strawberry Hill. I go to Paris the end of May or beginning of June, for a few months, where I ſhould be happy if I could execute any literary commiſſion for you. I am,

Sir,

Your obedient and obliged humble ſervant,

HOR. WALPOLE." P. 301.

"LETTER CXXIII.

"MRS. MONTAGU* TO DR. WARTON.

"Dear Sir, Sandleford, Sept. 17th, 1782.

"To make letter-carriers of pigeons is an ancient practice; I ſhall improve on the invention, by not only ſending partridges

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* "Independent of the Dutcheſs of Portland, Mrs. Greville, Mrs. Carter, and the writer of the above letter, whoſe talents and

with my letter, but likewiſe making them furniſh me with an excuſe for writing it. You muſt know, my dear Sir, that at every chapter of your incomparable Eſſay on the Genius and Writings of Pope, I felt a ſtrong impulſe to expreſs to you my delight and admiration; and at page 419* more ſtrongly ſtill

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and information Dr. Warton held in the higheſt eſteem, and with whom he frequently correſponded; the ſex in general were partial to him: and the Editor has frequently ſeen the young, the handſome, and the gay, deſerted by the belles, to attract the notice of Dr. W.; whilſt he was, on his part, thoroughly acceſſible, and imparted his lively ſallies and inſtructive converſation with the moſt gallant and appropriate pleaſantry. He was a great admirer of beauty, nor was it in his nature to uſe a rude expreſſion to a female. He had moreover a great tenderneſs and love for children, and fully exemplified the maxim, that wherever there are a uniform attention to the female ſex, and an indulgent notice of children, there is a warm and feeling heart. His politeneſs to the ladies however was once put to a hard teſt: He was invited, while Maſter of Wincheſter, to meet a relative of Pope, who, from her connection with the family, he was taught to believe could furniſh him with much valuable and private information. Incited by all that eagerneſs which ſo ſtrongly characterized him, he on his introduction ſat immediately cloſe to the lady, and, by enquiring her conſanguinity to Pope, entered at once on the ſubject; when the following dialogue took place:—Pray, Sir, did not you write a book about my couſin Pope?—Warton. Yes, Madam.—Lady. They tell me 'twas vaſtly clever. He wrote a great many plays, did not he?—Warton. I have heard only of one attempt, Madam.—Lady. Oh no, I beg your pardon, that was Mr. Shakeſpear; I always confound them.—This was too much even for the Doctor's gallantry; he replied, Certainly Madam; and with a bow changed his ſeat to the contrary ſide of the room, where he ſat, to the amuſement of a large party, with ſuch a mingled countenance of archneſs and chagrin, ſuch a ſtruggle between his taſte for the ridiculous, and his natural politeneſs, as could be pourtrayed but by his ſpeaking and expreſſive countenance. In a few minutes he quitted the company, but not without taking leave of the lady in the moſt polite and unaffected manner." This is a truly characteriſtic anecdote, of the kind which we wiſhed to ſee more numerous—*Rev.*

* "See the Eſſay on Shakeſpeare by Mrs. Montagu, in which ſhe has done honour to her ſex and nation; and which was ſent to Voltaire with this motto prefixed to it by a perſon who admired it as an exquiſite piece of criticiſm:

——Pallas te hoc vulnere Pallas
Immolat."

Notes to Warton on Pope, Vol. II.

the gratitude is excited: but I was reſtrained by an apprehenſion that you would think any praiſe I could give to a work univerſally admired by the judicious, ingenious, and learned, to be more preſumptuous than obliging. However, though few were qualified to make hymns to Apollo, all were allowed to bring offerings to his altar, ſo I determined to wait ſuch an opportunity, to preſent my oblations, as ſhould bear the proper character of humble gratitude and warm devotion. As your cook will want waſte paper when ſhe roaſts the partridges, allow me to ſend a whole ſheet written on all ſides for that purpoſe; and as cooks as well as critics think no paper ought to be burnt that is not written on, let me have your leave to ſay how much I think the world obliged to you for a work not only ſo excellent in itſelf, but giving directions and inclinations to others to excel in various ſpecies and modes of compoſition—the beſt pattern for future critics, the beſt guide for future poets.

"The literary world has, to excellence and perfection in writing, its heretics, ſchiſmatics, unbelievers, and bigots—cold infidels, and warm enthuſiaſts; and from theſe are derived many fanciful ſects. Some of theſe affirm good writing to be the effect of chance, others that it is to be got from inſtruction alone, and direct you to the particular maſter or ſchools who teach it. Some are ſuch rigid puritans, ſuch ſevere reformers, as almoſt to prohibit the ornaments of fiction;—others are ſo great latitudinarians, they permit a ſtrange jumble of things, and permit the poet to place Jupiter Ammon on the altar of a chriſtian cathedral; make the gentle, lovely Hebe cup-bearer in the hall of Odin, where the ſouls of departed heroes drank out of the bloody ſculls of their ſlaughtered foes; or mix the gayeſt fictions with the gloomy ſuperſtitions of Egypt; ſet the fairies to dance on the tomb of Oſiris, and veſt our ſimple Weſtern bards in the wonderous hieroglyphic robe. By opening to us the original and genuine books of the inſpired poets, and diſtinguiſhing too what is really divine in them, you lead us back to true taſte. Critics that demand an ignorant ſubmiſſion, and implicit faith in their infallibility of judgment, or the councils of learned academics, paſſing decrees as arbitrary, could never eſtabliſh a rational devotion to the Muſes, or mark thoſe boundaries which are rather guides than reſtraints. By the candour and impartiality with which you examine and decide on the merits of the ancients and moderns, we are all informed and inſtructed; and I will confeſs I feel myſelf inexpreſſibly delighted with the praiſes you give to the inſtructor of my early youth, Dr. Young, and the friends of my maturer age, Lord Lyttelton and Mr. Weſt. Having ever conſidered the friendſhip of theſe excellent perſons as the greateſt honour of my life, and endeavouring hourly to ſet before me their precepts, and their examples, I could not but be highly gratified by ſeeing you place a guard of laurel round their tombs, which will ſecure them from any miſchievous impreſſions envy

may

may attempt to make. I do not love the wolf and the tiger, who aſſail the living paſſenger; but moſt of all beaſts I abhor the vampire, who violates the tomb, profanes the ſepulchre, and ſucks the blood of ſleeping men—cowardly, cruel, ungenerous monſter! You and your brother are critics of another diſpoſition; too ſuperior to be jealous, too good to be ſevere, you give encouragement to living authors, protection to the memories of thoſe of former times, and inſtead of deſtroying monuments, you beſtow them. I have often thought with delighted gratitude, that many centuries after my little eſſay on Shakeſpeare is loſt and forgotten, the mention made of it in the Hiſtory of Engliſh Poetry, the Eſſay on Pope, and Mr. Harris's Philological Enquiries, will not only preſerve it from oblivion, but will preſent it to opinion with much greater advantages than it originally appeared with. Theſe reflections afford ſome of the happieſt moments to

Your highly obliged and
faithful friend and ſervant,
ELIZ. MONTAGU." P. 393.

In the Editor's concluding note, he announces a ſecond volume, to conſiſt of Dr. Warton's Life of Virgil; the three Eſſays on Paſtoral, Epic, and Didactic Poetry; the papers written by him for the Adventurer; a continuation of the correſpondence between Eminent Perſons, and a Supplement. This volume we ſhall be glad to ſee. The whole works of Dr. Warton certainly ought to be collected, and we doubt not will meet ſuitable encouragement.

ART. III. *A Muſical Grammar, &c. By Dr. Callcott.*

(*Concluded from p.* 407.)

Part IV. Rhythm. Chap. I. Of Accent.

Section I. Of ſimple Meaſures, p. 229.

THAT long and ſhort notes in muſic bear an analogy to long and ſhort ſyllables, and therefore, that the exiſtence of a muſical proſody muſt partly be admitted, is evident and undeniable. Nevertheleſs, this reſemblance not being always ſufficiently exact, to warrant an univerſal adoption of the ancient terms applied to melody, which continue to be employed in poetical ſcanſion, we doubt whether even a general application of them will be found either neceſſary or advantageous.

The author, in p. 280, art. 506, informs us that Prinz terms two crotchets in a meaſure trochaic rhythm; the accent commencing at the depreſſion of the hand or bar-note.

The ſame time (two crotchets in a meaſure) is alſo by him denominated iambic rhythm; when the accent begins at the elevation of the hand with a crotchet before the bar-note. We cannot admit theſe as accurate appellations, for the following reaſons; a trochee is a poetical foot of two ſyllables, the firſt long, the ſecond ſhort: therefore it is not equivalent in length with two crotchets, one of which is juſt as long as the other. An *iambic* foot has its firſt ſyllable ſhort, and ſecond long: therefore is not truly repreſented by two crotchets, for the like reaſon; ſince the elevation and depreſſion of the hand, although they mark the accent, alter not the value (or length) of the note.

The ſame reaſon applies to dactylic, anapæſtic and amphibrachic rhythm, when appropriated to crotchets. A *dactyl* is one long ſyllable, followed by two ſhort ones: therefore is not truly expreſſed by three crotchets, which are all equal among themſelves. An *anapæſt*, like a dactyl, conſiſts of three ſyllables, the two firſt ſhort, and the third long: therefore two crotchets followed by another crotchet upon the bar-note (which third crotchet only decides the accent, not the quantity) will not truly repreſent it. An *amphibrach* has its firſt ſyllable ſhort, its ſecond long, and its third ſhort again: therefore one crotchet before the bar, followed by two more crotchets, will never truly repreſent it.

We have already obſerved, that an exact parallel between the length of poetical feet, and of muſical meaſures, appears to us unneceſſary: but in the preſent caſe, we conceive that a *trochee* would be more correctly expreſſed by a ſemibreve and a minim, a minim and a crotchet, a crotchet and a quaver, &c.—An *iambus*, by a minim and a ſemibreve, a crotchet and a minim, a quaver and a crotchet, &c.—An *anapæſt*, by two minims and a ſemibreve, two crotchets and a minim, two quavers and a crotchet, &c. An *amphibrach*, by a minim, a ſemibreve, and another minim; a crotchet, a minim, and another crotchet; a quaver, crotchet, and another quaver, &c.—But we conſider all this nicety of very little uſe, and in reality only "difficiles habere nugas:" for although a thorough knowledge of *accent* is of the higheſt and moſt indiſpenſable importance in muſic, the ſame is not true in regard to *quantity*.—To make this clearer, let us reflect on the wonderful effects produced by a full

a full orcheſtra, where the various voices and inſtruments are all employed in forming and expreſſing all manner of muſical feet at the ſame time. Now were it poſſible to arrange all this heterogeneous rhythm, and analyze it during its performance under the ſeveral terms of *proceleuſmatics*, *choriambics*, *pæons*, *epitrites*, &c. (all of which feet they muſt occaſionally form) we preſume that the muſical ſtudent would thereby derive no very ſolid benefit *.—But the contrary is true concerning *accent*; for whenever this is either wanting, or not well underſtood, all is chaos; (as is plainly ſhown by our author in art. 504, p. 230.) but wherever this is juſtly preſerved, ſymmetry is immediately perceptible, and even the uncultivated ear owns its beauty, and feels its force. Accent then is a *ſine quâ non* of muſical rhythm; and although the preſervation of proportion be abſolutely neceſſary, in the notes which conſtitute every muſical meaſure, yet we judge that the menſuration of muſical notes by Grecian and Roman ſyllabic quantity, is often difficult, and always uſeleſs.

Sect. 11. Of compound meaſures, p. 234, art. 516.

We perfectly agree with the author that the meaſure of four crotchets differs in reality from that of two, merely by the omiſſion of the alternate bar.

Sect. 111. Of mixed Meaſures.

"There is ſome doubt whether this melody ſhould be played as written, or as if it were compound; that is, one dotted crotchet, one crotchet, and one quaver, in the firſt meaſure."

Note. P. 236.

The example of Paiſiello's air, ("Whither my love,") ſeems to require the melody, or upper part, marked in the meaſure $\frac{2}{4}$ as it now ſtands; but the lower part, or accompaniment is manifeſtly in $\frac{6}{8}$.

The compoſer appears not to have deſigned that the firſt meaſure of the melody ſhould be divided into "one dotted crotchet, one crotchet, and one quaver," becauſe, by this

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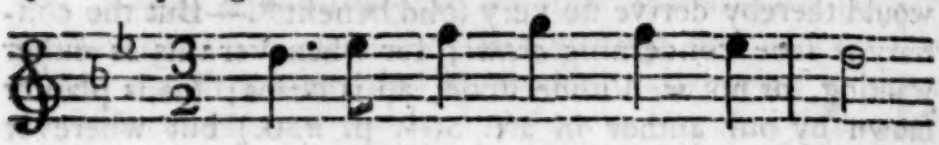
* Horace ſeems to have complimented Pindar upon his defiance of quantity, in theſe lines;

Laureâ donandus Apollinari,
Seu per audaces nova dithyrambos
Verba devolvit, *numeriſque fertur*
Lege ſolutis.

Carminum, Lib. IV. Od. 11.

mode of diviſion, the length of the preſent ſemiquaver would be doubled, whereas it ſeems intended to fall immediately after the ſixth quaver in the accompaniment, and immediately before the firſt note of the next meaſure.

In the fourth ſection, of Emphaſis, p. 239, art. 532 and 533, we cannot exactly agree in opinion with the author upon the paſſage in Handel's *Athaliah*.



Wake the lute and ſtrike the lyre.

He ſays, Art. 533.—"This paſſage, although originally written in two ſeparate meaſures of three crotchets each, yet is really only a ſingle one of three minims, as the accented ſyllables of the verſe demonſtrate.

"*Wake* the *lute* and *ſtrike* the *lyre*." P. 239.

The fact is, that Handel has here given one proof (among many others) of his erroneous accentuation of Engliſh words.

Dr. Callcott has charitably removed one of the *bars* with which the compoſer had given a moſt ungentle ſtroke to the modeſt and harmleſs conjunction AND, forcing it, (with the ſame blow) into ſuch conſpicuous notice as it never would have aimed at, without very violent compulſion. By reſolving the time into $\frac{3}{2}$ from $\frac{3}{4}$ the wrong accent is rendered leſs diſguſting, but ſtill the ſtreſs upon the words LUTE and STRIKE is wanting; for theſe are left in the *weak* parts of the meaſure, whereas they ought to have fallen in the *ſtrong*.

Although we admit the truth of what is advanced concerning *Tempo d'Imbroglio* (art. 530, p. 238.) ſtill we diſſent from the author's opinion in the preſent inſtance, that "this paſſage is *really* only a ſingle meaſure of three minims." It is certainly reſolvable out of two meaſures into one, and ſo are any other two meaſures, by excluding the intervening bar; but it is manifeſt that the compoſer conſidered them as two meaſures, having barred them accordingly; and it is obſervable, that the *Tempo d'Imbroglio* uſed by Corelli conſiſts of three minims *throughout the ſcore*, when $\frac{3}{4}$ is reſolved into $\frac{3}{2}$; and ſuch is the example adduced by this author from Graun, art. 531, p. 239; whereas that from Handel conſiſts wholly of crotchets, one quaver excepted.

Art. 539, p. 242. We cannot ſubſcribe to the propriety of repreſenting an Engliſh trochee in muſical notation

" ſeveral ways ;" as, by two crotchets, a dotted crotchet and a quaver, a minim and a crotchet, or a crotchet and a minim. Two crotchets, as we have already obſerved, will never form a trochee; and ſtill wider of preciſion is it ſo to denominate a crotchet before a minim, for theſe form juſt the contrary to a trochee, namely, an iambus. We conclude, therefore, that the ſaid foot can be truly repreſented only in one way, viz. by one note followed by another juſt half as long.

If the ſcanſion of Engliſh trochees may be made contrary to that of Greek and Latin ones, when applied to muſic, it becomes rather hurtful than uſeful; ſince it plainly tends not only to confuſe the ideas of the ſtudent, but alſo to fix in his mind thoſe which are abſolutely falſe.

Again, in art. 546, p. 244. we find the dactyl repreſented by a minim and two crotchets, then by three crotchets; next by a minim and two quavers; and laſtly, by a dotted crotchet, a quaver and a crotchet. The firſt repreſentation is the only exact one.

Art. 548. The amphibrach is truly repreſented by a crotchet, a minim, and another crotchet, but erroneouſly by three crotchets in ſucceſſion.

" Chap. III. Of the muſical cæſure. Art. 559.—II. From the nature of rhythm, as connected with Engliſh poetry, it often happens that where lines of eight and of ſix ſyllables are intermixed, the proper cæſure of the firſt line is altered for the more important cæſure of the ſecond." P. 249.

" Art. 560. The genius of Handel has contrived in this air to make harmony effect the neceſſary alteration of the firſt line, by changing the chord of the dominant into that of the tonic, previous to the cæſure, at the beginning of the ſecond foot." Ibid.

We firmly believe that the poſition of the cæſure in the air quoted here, was leſs an effort of " *Genius*" than a matter of accident; and the truth is, that the accent of the melody, and that of the verſe, happen to be on very bad terms together, for the true accent of the verſe begins on the firſt word,

" *Aſk* if yon damaſk roſe be ſweet."

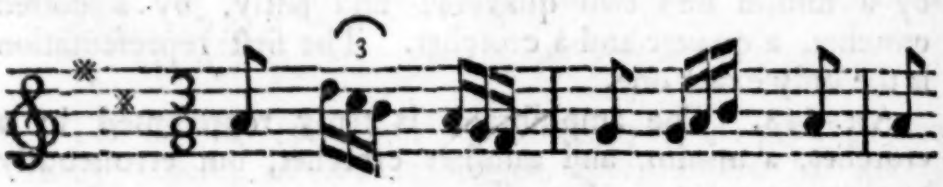
But in the muſic it is falſely thrown upon the ſecond word, thus;

" Aſk *if* yon damaſk roſe be ſweet."

Exceſſive admiration of high excellence too frequently miſleads our judgement, even ſo far as to rank among the

beauties of an eminent author, what, in an inferior, we ſhould not heſitate to condemn as conſpicuous faults. It is no diſparagement to the immortal merit of Handel to confeſs the truth, and own that he ſometimes committed errors in the accentuation of Engliſh words: and it is rather a matter of ſurpriſe that a foreigner, and ſo voluminous a writer, has not committed more. By praiſing the lapſes of a great compoſer, we do him leſs honour than injury; however we may be juſtifiable in accounting for their exiſtence, and attemping their palliation.

A palpable inſtance of wrong accentuation occurs in the Oratorio of Jephthah, (part 3d.) where the accent is thrown upon the prepoſition *to*, and its true place is changed, ſo that it falls upon the weak, inſtead of the ſtrong part of the meaſure.



Sweet as ſight to the blind or

free - dom to the ſlave.

It is manifeſt that the accent here ought to fall on the words SIGHT, BLIND, FREEDOM, and SLAVE, and therefore that the time $\frac{3}{8}$ was moſt injudiciouſly choſen to expreſs the words of the ſong.

The remaining articles in this ſection ſhow the true nature of the cæſure in very clear examples.

"Chap. IV. Of the phraſe. Art. 579.—The too frequent repetition of the ſame paſſage in various keys, particularly on the chromatic modulation (art. 491, p. 224) aſcending, as found in Corelli, Dr. Green, &c. is termed by the Italians *Roſalia*."

P. 255.

This mode of modulation Handel has finely employed in his admired "Hallelujah" Chorus, from the 57th to the 67th bar, commencing at the words "King of kings."

The three remarks of Koch, upon the harmonical conſtruction of the phraſe in art. 581, 582, 588, deſerve ſtrict attention.

In

In art. 584, 585, 586, we meet with a ſtrong inſtance of the confuſion in which theoriſts too often involve the minds of their readers by uſing the ſame term for different ideas. Rouſſeau employs the term *phraſe* in a different ſenſe from Heck, and Heck in a different ſenſe from Holden. In art. 587 we find that the Rev. Mr. Jones applies the term *clauſes* to what our author denominates phraſes.

Sect. II. p. 261. The 598th and 599th articles contain a very ingenious illuſtration of augmentation and diminution, in an example from a chorus in Handel's Meſſiah.

Sect. III. p. 262, of interwoven phraſes, is delivered in the cleareſt manner. Chap. V. Of the Section, Sect. I. Of the regular ſection. P. 265.

Art. 614, p. 267. Koch's diviſion of the ſection into *interpunctal*, *rhythmical* and *logical*, is ingenious and uſeful. By the way, the word "interpunctal" is not Engliſh, but the meaning of it is very clear; *interpunctual* would be ſomething better.

"Art. 622.—A great reſemblance exiſts between the *firſt* example from *Mozart*, and the compound meaſure of ſix quaver time; and between the *ſecond* example from *Aviſon*, and the ſimple meaſure of three crotchet time. See art. 518. p. 235." P. 269.

We muſt confeſs that we do not clearly perceive the "great reſemblance" in theſe examples to the meaſures in queſtion, nor their ſimilarity to the inſtances of different accents adduced in 518 and 519. P. 235.

Sect. III. p. 270, of the interwoven ſection; and ſect. IV, of the Codetta, are very perſpicuous, and of great utility to the ſtudent.

Chap. VI. Of the Period. Sect. I. Of the tonic period, p. 277. Art. 651 *, 652, 653, 654, very clearly explain its nature.

Sect. II. p. 280. Of the dominant period.

The note on art. 666, p. 281, would have been immediately intelligible to the learner, by indulging him with an example in notes of the paſſage in Clementi's ſonata.

The rules laid down in art. 669, 670, 671, 672, and 673, p. 282, are extremely well digeſted, and cannot but prove a valuable aſſiſtance to the practitioner. We muſt obſerve, on art. 672. IV. that, in the advice there given, although it be of great importance, yet no inconſiderable degree of ſcience is preſuppoſed in the ſtudent; perhaps more than

* Here is an erratum. For "Sonata of Pleyel to the Queen," read "Sonata of Pleyel *dedicated* to the Queen."

ought to be reaſonably expected from him, without great experience and long practice in the laws of modulation.

To illuſtrate our meaning, we ſubjoin the article.

"In all omiſſions of periods, great attention muſt be paid to make the harmonical concluſion of one period agree with the harmonical commencement of the next, and to join the paſſages by their attendant keys." P. 282.

Art. 684 and 685, p. 285, require an illuſtrative example.

Sect. III. Of the interwoven period, p. 283 *.

This ſection is eminently uſeful, evincing a ſtrict and careful ſtudy of the two fugues quoted from Seb. Bach, and Handel; and the analyſis of the periods therein will naturally excite the diligent ſtudent to an exertion of his ſagacity and ſkill in modulation, in regard to compoſitions of ſimilar and elaborate texture.

"Sect. IV. Of the Coda. Art. 687.—The *coda* reſembles the *colon* (:) in language, ſince it is that member of a muſical ſentence which might be omitted, without deſtroying the real termination, although it would loſe much of its intended effect." P. 286.

We do not agree exactly with our author upon this *point*: we rather think that the muſical coda more nearly reſembles the grammatical *parentheſis* than the *colon*. "The proper characteriſtic of a parentheſis is, that it may be either taken in, or left out, the ſenſe and grammar remaining entire."—Chambers's Cyclopædia, 1781. Art. Parentheſis. This definition exactly correſponds with Dr. C.'s muſical quotation from Haydn, and his obſervation in art. 690. "In this paſſage, the two firſt meaſures of the coda might be omitted, without injuring the harmony."

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* The author, in art. 674, p. 283, having uſed the antitheſis of "modern muſic" and "old ſchool," we are hereby reminded of Horace's Canter upon a ſimilar compariſon concerning authors in his time:

"Scire velim pretium chartis quotus arroget annus.
Scriptor abhinc annos centum qui decidit, inter
Perfectos veteresque referri debet, an inter
Viles atque NOVOS?"

Epiſt. 1. ad Auguſtum, lib. II. lin. 35.

How nearly the VILE and the NOVUM may be united in the majority of the daily muſical publications, let the impartial critic judge!

"Art.

" Art. 695. There is a ſtile of coda peculiar to Italian bravura airs *. See the concluſion of the chorus in Haydn's Creation, *The heavens are telling*." P. 287.

This coda is indeed perpetually forced into the ſervice of a bravura ſong, by the Italian compoſers, and its conſtant repetition upon the ſame occaſion, becomes wholly diſguſting: we confeſs our ſurpriſe, that the inimitable Haydn ſhould have uſed it in ſo ſublime a chorus as that to which the author here alludes.

The ſtriking effect of a coda, formed of full harmony, is well illuſtrated in the 699th article, by the quotation from the Hallelujah chorus of Handel: and with art. 700, the author concludes his Grammar.

We have endeavoured to preſent to our readers a correct outline of Dr. Callcott's work, in which there is ſo much more to command applauſe than to require animadverſion, that we can only declare it not to be (what no work ever yet was) abſolutely perfect. With regard to the metrical errors in the IVth part, on rhythm, we are of opinion that the Dr. was led into them by too implicit faith in the judgment of Prinz and Koch; for had he conſulted merely his own ideas upon the ſubject, we have very little doubt that the reſult would have fully gratified our wiſhes. We alſo think, that if among the various muſical examples adduced, the author had not ſo conſtantly quoted Handel, but occaſionally inſerted ſome meaſures from our incomparable countryman, *Purcell*, the great liberality which he has uniformly ſhown towards the German maſters, would have been judiciouſly accompanied by a laudable portion of patriotiſm.

We ſhall be happy if any of our obſervations become ſerviceable to Dr. Callcott in the next edition of his valuable Treatiſe; which we do not heſitate to pronounce the moſt clear, methodical, and explanatory of the kind, that has yet appeared in this country. Many introductory tracts have been publiſhed, and one long ago by this author himſelf, but nothing ſo grammatically regular and complete as the preſent volume.

" * The harmonies of this coda are five, the tonic, ſubmediant, ſubdominant, dominant, and tonic. The ſubdominant generally bears its added ſixth." Art. 423, p. 193.

ART.

ART. III. *The Poetical Works of William Julius Mickle, including ſeveral Original Pieces. With a new Life of the Author. By the Rev. John Sim, A. B. late of St. Alban-hall, Oxford.* 12mo. 254 pp. 5s. Symonds, Cadell and Co. &c. 1806.

A PERFECT contraſt to the generality of modern publications is exhibited by this volume. The writings of a reſpectable poet, compreſſed into a ſmall duodecimo; with a portrait, not mentioned in the title, and as much matter given to the purchaſer as can poſſibly be compriſed in ſo many pages. In the hands of moſt editors, this would have come out as a ſplendid quarto, on fine paper, with broad margins, and other elegancies, juſtifying, according to the current mode of publiſhing, the price of two guineas, or two guineas and a half, at the leaſt. Nor is there a doubt, that, under ſuch circumſtances, the very ſame collection of contents would have ſold ten times as well. Mr. Sim appears very ill to have aſcertained the character of his times, when he begins his dedication to the Bp. of Norwich, by calling the preſent "a ſeaſon *unpropitious to learning and to poetry.*" Never, ſurely, was a time when learning was ſo highly eſteemed; or when every attempt towards poetry ſo very warmly encouraged. There was indeed a period, about thirty years ago, when poetry was both ſcarce and degraded: when even ****** was reckoned a poet, for want of ſomething better. But we, who watch the literature of the times, know that there are now more poets who annually employ the wire-frame and the hot-preſs, than there were of any ſort, within ten years of the period above-mentioned. All kinds of poems obtain a ſale; good poems an extravagant ſale, to any extent, and at any price; witneſs what Mr. Walter Scott has made, and is making by his productions. Indifferent and bad poems, by means of impudence, puffing, compaſſion for the authors, or a variety of other cauſes, alſo obtain a circulation. Magnificent books of all kinds are bought up; nor have we the ſlighteſt doubt that if the preſent work had been printed in a ſplendid form, however expenſive, it would much better have repaid the editors.

For our own parts, we do not mean to object to the humbler form of Mr. Mickle's works. Five ſhillings are a very convenient payment: and as the type is neat and clear, and the book very portable, we have read it with every ſpecies of ſatisfaction. But we cannot ſuffer the editor to miſrepreſent the age. The paſſion of the times is for dear books; for books,

books, not to read, but to diſplay, and look at: and that paſſion affords a noble harveſt to ſplendid editors.

The Life of Mickle, prefixed to this edition, contains ſome particulars which were new to us; but we do not think it very well worth remarking, with his preſent biographer, that he was born on the ſame day with Lord Nelſon, (24 years before him) and was, like him, the fourth ſon of a clergyman, with other trifling coincidences; which, as the characters and fortunes of the men had no other reſemblances, cannot much impreſs the mind. What, indeed, can be the uſe of bringing together two names ſo extremely remote as that of a retired and generally unfortunate ſcholar, and that of an enterpriſing, adventurous, and almoſt miraculouſly ſucceſsful hero? Had they been born in the ſame houſe, or of the ſame parents, the contraſt might indeed have been remarkable; but a thouſand ſimilarities, in matters perfectly indifferent, could not poſſibly bring them into one claſs. The life is in general well written, notwithſtanding this little objection *.

Mickle was born in 1734. He was unfortunate in buſineſs, for which he had undoubtedly no turn; and unfortunate in his patrons; or rather, unfortunate in wanting patronage, for that in truth was the radical misfortune. For one man to be dependent on another, between whom there is no natural relation, nor induced connection, is almoſt of neceſſity a wretched thing. Without a generoſity, too romantic perhaps to be expected, either the pride or the ſelfiſhneſs of the ſuperior will generally make itſelf felt; and, in return for voluntary favours, ſervices or ſubmiſſions will too often be expected, at which the indignant ſpirit of genius will revolt; or, if compelled to ſubmit, will feel the yoke of ſervitude little, if at all, leſs miſerable than deſtitution itſelf. A poet is unfortunately placed in a dilemma. It is hardly poſſible, without ſingular coincidences of good fortune, that his art alone ſhould ſupport him; yet, if he gives his mind to any other care, his creative powers will be proportionably impaired. To keep himſelf above the world, he ſhould poſſeſs the independence of an hero†, with the patience of a ſtoic. If he feel not theſe within him, let him not ſeek his ſole ſup-

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* In p. xxvi occurs, what we have generally conſidered as a Scotticiſm, "he writes his tutor," inſtead of, "he writes *to* his tutor." We fear this groſs impropriety is creeping in.

† Burns poſſeſſed the former, but not the latter; and indeed the ſtoical part of the character is almoſt incompatible with the reſt.

port

port from a profeſſion which he muſt either degrade by ſervilities, or follow at the certain loſs of all the comforts of life. If, by ſome fortunate production, he can engage the bookſellers in his ſervice, and make it their intereſt to repay his toils, then indeed he will have patrons; who will not fail, unleſs the tide of public favour ſhould turn; but before that fortunate effuſion can be produced, there is uſually much to ſuffer from

——"The proud man's contumely,—and the ſpurns
That patient merit from the unworthy takes."

Above all things, let him be aſſured that, in the preſent ſtate of ſociety, a patron, ſuch as his mind has probably figured to itſelf, is not to be expected. If any young poet doubt of this, let him read the life of Mickle, and be convinced. We are ſorry to ſay, that it places the character of one great man, at leaſt, in a very contemptible light.

We ſhall not here recapitulate the particulars of Mickle's life. Till within ſix or ſeven years of his death, which took place in 1788, at the early age of 54, he had generally to ſtruggle with adverſity; but let it not be left untold, in any commemoration of him, that the very firſt uſe he made of money, when at length acquired, was to diſcharge thoſe debts, which, though the reſult only of hard neceſſity, had long preyed upon his honourable mind.

The preſent edition of Mickle's poems contains ſeveral which were not in former editions of his works, and ſome which have not been publiſhed before; but not his poem on Providence, which was publiſhed by Dodſley in 1762. As he himſelf did not think fit to republiſh it*, and it is not deemed of equal merit with his other pieces, perhaps this omiſſion is proper; yet ſome lines are cited from it, which evince that it contained undoubted marks of poetical genius. Of the poems now firſt publiſhed we ſhall inſert the ode entitled Viciſſitude, as containing much beautiful imagery, expreſſed in very poetical language.

"VICISSITUDE: AN ODE.

"—RAPT in thought, that bids thee riſe
In all thy forms before mine eyes,
I glow with joy to ſee thee come
In roſy health and youthful bloom:

* "The deſign of reprinting *Providence* he had long abandoned." *Life*, p. lvi.

And

And now, cold horror trembles o'er my ſoul,
When thou in blank uncertainty array'd,
With iron-hearted deaf control
Throw'ſt all around thy awful, dubious ſhade.

" Oh, give my ſong, myſterious power,
The joys and terrors of thy ſway to tell,
Thy ſway o'er univerſal nature ſpread,
The ſweeteſt hope of man, and darkeſt dread!
Behold, where ſhivering in the rattling hail,
While drizzling black clouds o'er him lower,
Bent o'er his ſtaff, with livid viſage fell,
Dull Winter ſtays his creeping ſtep to pauſe,
And wiſhful turns his icy eyes
On April's meads. Beck'ning on flowery May.
With gentle ſhadowy hand thou mov'ſt away
The lingering churl. Swift o'er the primroſe dale
The new-wak'd bee his humming labour plies;
And ſudden from each budding grove,
Incenſe to heaven, the ſongs of love
Atteſt rejoicing nature's glad applauſe.

" Gliſt'ning with dew the green-hair'd Spring
Walks through the woods, and ſmiling in her train,
Youth flutters gay on cherub wing,
And life exulting lifts the eye to heaven.
And crown'd with bearded grain,
And hay-graſs breathing odours bland,
Bold Summer comes in manhood's luſty prime.
Anon his place is given
To veteran Autumn: yellow glows
His waxing robe: with conſcious mien ſublime
He proudly lifts his ſun-brown'd brows
High o'er the loaded clime.
For him the full-orb'd moon with orange rays
Gilds mild the night; for him her courſe delays;
And jolly wealth lies wide beneath his hand.
But ſoon decrepid age he ſhews,
And all his golden honours paſt,
Naked before October's blaſt,
He flies the plunder'd land.

" With hoary-bearded cheek and front ſevere,
Of angry fretful ſcowl, from foreſt wild,
Now rheum-eyed Winter haſtens to the plain;
The hollow blaſt low groaning in his ear:
Round his bald head the brown leaves drift amain;
And ſoon his ſnowy mantle wide he throws
O'er vale and hill, and icicles he weeps.

The ſun withdraws his golden rays,
And ſhort his cold diurnal viſit pays
With faint and ſilvery beam,
As liſtleſs to diſturb the deep repoſe,
While languid nature ſleeps.
Anon to ſocial mirth beguil'd,
Safe from the tempeſt breme*
That howls without, and beating rain,
The tyrant bids the friendly hearth to blaze;
And with the feats of former days,
Of battles dread, and heroes ſlain,
And valiant deeds of many a knight,
And loves of ladies paſſing bright,
The long-contented evening ſweet he cheers;
While from his day-ſport on the ice-bound ſtream,
Weary returned, with wonder and delight,
Unrazor'd youth the various legend hears.

" Theſe are thy grateful changes, mighty power,
Viciſſitude! But far more grateful ſtill
When now from nature's frozen ſleep profound,
Invigor'd vegetation wakes,
And Spring with primroſe garland crown'd,
The ſeeds of plenty o'er the fuming ground,
From her green mantle ſhakes." P. 102.

As Mickle produced ſome valuable compoſitions in proſe, particularly " Voltaire in the Shades," and as this pocket edition of the poems can hardly ſatisfy the demand of the public, perhaps his friend, Mr. Sim, may find it adviſable to prepare a general edition of his works, in ſome handſome form, which will give it admiſſion to the ſhelves of ſplendid libraries. We ſhall certainly be glad to hear of ſuch a deſign.

ART. IV. FINIS PYRAMIDIS: *or Diſquiſitions concerning the Antiquity and Scientific End of the great Pyramid of Giza; and of the firſt Standard of linear Meaſure.* By the Rev. Thomas Gabb, Retford. 8vo. 284 pp. Price 7s. 6d. Taylor, Lackington, &c. 1806.

WHEN we reflect on the great fluctuation of human knowledge, the numberleſs facts which have at various times been advanced on what were deemed irrefragable au-

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* Bitter, or ſevere, a Spenſerian word. *Rev.*

thorities,

thorities, and the many plauſible theories which ſagacious men have founded upon them, the greateſt part of which have ſucceſſively been found erroneous or deluſive by ſubſequent diſcoveries, and diſproved by more accurate inveſtigations, we cannot but lament the limited powers of men, and the deceptions by which they firſt impoſe upon themſelves, and then endeavour to miſlead their fellow-creatures. The effect of this experience ought no doubt to excite in us vigilant habits of circumſpection, to quicken our induſtry, and, above all, to eſtabliſh in all our purſuits a ſpirit of candour and modeſty, which alone will enable us to purſue our reſearches with fair proſpects of ſucceſs. This reflection has been ſuggeſted by the work now before us, from which we collect that a great part of what has hitherto been maintained by men of great eminence and character, concerning the ſtructure, the dimenſions, and eſpecially the real deſtination of the Egyptian pyramids, ſtill continues involved in doubt and obſcurity. Hence will our obligation to the writer of this Treatiſe be great indeed, if he ſhould appear to have cleared up any of the controverted points relating to this intricate ſubject.

A long ſeries of reſpectable authors have uniformly aſſerted, that moſt, if not all the pyramids in both lower and upper Egypt, were intended as ſepulchral monuments of the kings of that country; and as a corroborating evidence of this fact, it has hitherto been confidently aſſerted, that the ſtone cheſt, found in the upper chamber in the great pyramid at Giza, was indubitably the coffin of King Cheops, who, 12 centuries before the Chriſtian æra, built that ſtupendous pile, in order to ſecure his aſhes againſt the inſults which he foreſaw his ſubjects, whom he had exaſperated by enormous cruelties, would infallibly inflict upon his remains, if within their reach.

Of the truth of this opinion, ſome doubt appears to have been firſt entertained by the French mathematicians who lately viſited Egypt. Theſe, obſerving a ſingular diſagreement in the dimenſions of this pyramid given by the many travellers who have deſcribed it, conjectured that this variation muſt have ariſen from the continual changes in the fluctuating ſurface of the ſands at the baſe of the ſtructure. To obviate this obſtacle, they cauſed the adventitious ſand and rubbiſh to be dug out at the corners, by which means they ſoon arrived at the apophyge, or commencement of acclination of the ſides, and were thus enabled, by erecting perpendiculars at thoſe angles, to aſcertain with accuracy the true length of a ſide of the real baſe.—This length they

found equal to 400 cubits of Cairo, which is alſo the length of the Egyptian ſtadium: and they alſo report, that the cheſt found in the upper chamber, cut out of a ſingle block of hard granite, meaſures four cubits in length, or preciſely the one hundredth part of the above-mentioned baſe. Theſe learned men, ſuſpecting, it ſeems, that this ſingular coincidence could not be the effect of mere chance, firſt ſtarted the conjecture, that inſtead of the ſtructure being intended for the repoſitory of a corpſe, which has hitherto been the prevalent, but, as they ſay, a truly ridiculous opinion, it was in fact meant as a permanent ſtandard of meaſure, which, by its very careful incloſure, and we may almoſt ſay concealment, was placed out of the reach of either intentional or accidental degradation*.

Mr. G., without profeſſing to have derived the idea from the above ſuggeſtion, appears to have meditated this ſubject with great attention and earneſtneſs; and having ſoon extended his lucubrations on the general application of this ſtandard, to moſt if not all the ancient linear meaſures of which we have any accurate memorial, begins his inveſtigation with the Attic foot. This of courſe is, or ought to be, deducible from the front of the Parthenon in the Acropolis at Athens, which, having always been denominated an Hecatompedon, ought to ſupply the true length of that meaſure. Unfortunately, however, this length has, by our modern architects, and among theſe, by our Athenian Stuart†, been eſtimated at ſomething more than our Engliſh foot; a length which cannot be brought into any commenſurate proportion with the dimenſions of the pyramid. The preſent author, however, found little trouble in removing this difficulty, and ſoon arrived at an expedient which ſupplied him with a meaſure that perfectly tallies with the ſtandard, of the general prevalency of which he ſeems fully perſuaded. There have, he tells us, and hiſtory bears him out in the aſſertion, been two Parthenons in the Acropolis: the firſt, which may be called the Cecropian, was built by the colony brought from Egypt by Cecrops, and has always been deſcribed as an hecatompedon hexaſtyle. From this therefore the true ancient Attic foot, which the colony no doubt brought with

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* We have to regret that Mr. G. has not referred to the paſſage from which he derives the above ſurmiſe. We have ſought for it in vain in Denon, Grobert, and Nouet; and we know not where elſe to look for it.

† Stuart makes it equal to 12,131 inches.

them

them from Egypt, was to be derived. This temple we know was burnt by the Perſians under Xerxes, the foundations only, and hence the ichnography, having eſcaped their devaſtation. On theſe foundations Pericles ſoon after rebuilt a ſecond Parthenon; but in order to add to its magnificence, he ſurrounded it with a ſtately range of columns, forty-ſix in number, 8 at each of the two fronts, and 15 on each ſide, thus giving to the new-erected edifice the character of an octaſtyle periptere, which, from habit or inadvertency, was ſtill called hecatompedon: and from this laſt octaſtyle front it is that Stuart, and the other modern architects, have derived their foot meaſure. We need ſay no more to ſatisfy our reader whence the miſtake is thought to have ariſen; and we have only to add, that the length of the ancient Attic foot, thus deduced from the Cecropian hexaſtyle, anſwers to 8.7546 inches Engliſh meaſure.

The queſtion now ariſes, what induced the Cecropian colony to adopt ſuch a particular length for their foot meaſure? And here the preſent author does not heſitate to aſſert, that they derived it from the ſtandard afforded them by the great pyramid at Giza. His ample diſquiſition on this ſubject is prefaced by a ſet of obſervations which convince him that the Cheops at Giza was by no means deſtined for a ſepulchral monument. Of the multitude of authors who have aſſigned that uſe to it, moſt of them probably borrowed the opinion from their forerunners, and no doubt ultimately from ſome raſh viſionary, who, like the ſwarm of ſhallow pretenders who continually infeſt ſociety, are determined to account for every thing that falls in their way.

Is it at all probable, ſays this author, that the whole life, much leſs the reign of one ſovereign, would have ſufficed to raiſe ſo enormous a ſtructure; or, if left unfiniſhed, that a ſucceſſor ſhould have been inclined to complete it? That a ſovereign ſhould have been ſo fond of the thoughts of death, as to ſpend the greateſt part of his revenue, and all the years of his reign, in preparing his tomb? And that a monarch ſhould, with ſo much labour and expence, raiſe ſo huge a pile, in which his corpſe was to be dragged through paſſages, or up and down long and narrow galleries, through which living men can only thruſt themſelves by crawling on their hands and knees, to be after all depoſited in a plain granite cheſt, probably without a lid*, and in a much more oſtentatious

* The lid, if ever there was one, would undoubtedly ſtill be in the chamber, as it could not poſſibly have been conveyed entire through

tatious manner than, from the aſſigned motive of ſecrecy, is thought to have been the object of the founder?

The author now enters more particularly into an examination of the meaſurement of the different parts of the pyramid, which he collects principally from Greaves's Pyramidographia, compared with the late operations of the French Savans. Of the former he had already given ſome account in the Gent. Mag. for Sept. 1803, where he firſt ſtated the idea, here more fully developed, of the metrical deſtination of the pile. He quotes alſo Sir Robert Wilſon and Mr. Brown, but their dimenſions, he ſays, do not appear to be more accurate than thoſe of the multitude of former viſitors. The reſult of this inveſtigation is, that the true baſe of the pyramid meaſures 729 feet 7.2 inches Engliſh. That the length of the cheſt, 7 feet 3.552 inches, is within a very trifle the one hundredth part of that baſe: and that by a trigonometrical computation, it is likewiſe aſcertained that the perpendicular of the iſoſceles triangles that form the ſides of the pyramid, coincides preciſely with the length of the baſe, and moreover with that of the Egyptian ſtadium. That the fourth part of the length of the cheſt agrees accurately with the Egyptian cubit, of which a memorial is preſerved to this day on the nilometer in the Mokias near Cairo; and that the 10th part of this ſame meaſure, viz. 8.7552 inches, Engliſh, is, within an evaneſcent fraction, equal to the length of the Greek foot, deduced from the front of the ancient Parthenon at Athens. That the area of the baſe (160,000 ſquare cubits) is a multiple of the Egyptian aroura or acre, which, we are told, meaſured 10,000 cubits; and that half the area of the baſe is the extent of one of the triangular ſides. When theſe coincidences are conſidered, and allowance is made for the very ſmall variations which, in ſome inſtances, affect only the 2d or 3d places of the decimals, and were probably occaſioned by frequent transfers of meaſures from one inſtrument to another; we cannot but be ſtruck with a coincidence which, at firſt ſight, ſeems to juſtify the opinion that the length of this granite cheſt was actually intended for an integral and permanent ſtandard meaſure, from which multiples and aliquots were deduced, as as well for ſcientific purpoſes as for the common uſes of life.

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through the narrow avenues; nor could ſo hard a ſtone have been broken into fragments in a place too difficult of acceſs to admit of the neceſſary apparatus for the purpoſe.

Another

Another ſingular coincidence muſt be here noticed, which would lead us to ſuſpect that the ancient Egyptians, in eſtabliſhing their ſtandard meaſure, had, like the French academicians, meant to deduce it from ſome permanent quantity in nature; and for that purpoſe had, like them, recourſe to an arc of the meridian. This arc, we are told, being meaſured near the equator, anſwers accurately to the length of of 500 ſtadia, or 500,000 pyramid feet: and to all this the author might alſo have added, what we collect from Grobert and Nouet, that the four triangular ſides of the pyramid exactly front the four cardinal points of the compaſs. Whence it is more than likely that the founders meant, by adopting this preciſe poſition, to eſtabliſh a permanent memorial of the plane of the meridian at that particular ſpot. Theſe circumſtances, if confirmed, muſt not a little redound to the credit of the aſtronomical ſkill of the ancient Egyptians.

In a ſubſequent chapter, the author undertakes to prove that this length of the foot, viz. 8.7552 inches Engliſh, which he henceforth calls the pyramid-foot, was in fact the meaſure according to which Herodotus, Archimedes, Pliny, Vitruvius, and all the ancients, of whom we have authentic accounts, made their calculations of the various dimenſions they record. From thoſe of the Epheſian temple of Diana we collect that Pliny, in his deſcription of that ſtately edifice, uſed the pyramid foot. The object of a very long diſquiſition, dilated into no leſs than four chapters, is to prove that Solomon, in the conſtruction of his temple, and of all the contents of it, made uſe of the ſame ſtandard. Nor is it a leſs remarkable fact, that the palm, ſtill uſed by the architects of Rome, actually coincides, to within leſs than three hundredths of an inch, with the pyramidic-foot, the moſt correct eſtimate of the former. making it 8.784 of our inches. This no doubt countenances the concluſion that the Roman palm has in fact been continued down to us by tradition from the Egyptian pyramidic-foot.

We find next a curious chapter on the new French *metre*, in which the author ſhows how much the ſtandard of the pyramid would have been preferable to that which the academicians have deduced from their aſtronomical labours. Repeated meaſurements of an arc of the meridian will ſeldom, as we have frequently experienced, be ſo uniformly accurate as to afford a preciſe meaſure of one of its very ſmall fractional parts, which may be at all times reſorted to as a natural ſtandard. We find accordingly that the reſults of the boaſted operations of Bouger, Borda, and

other French aſtronomers have, with all due allowances for differences of latitude and other incidental circumſtances, differed ſufficiently to have compelled the French legiſlature to adopt the neareſt approximate that could be obtained, and to eſtabliſh it by law as a ſtandard meaſure. The old Egyptians, on the other hand, being aware, it ſhould ſeem, that their aſtronomical meaſurements were not to be wholly relied on, deduced from them, like the French, a mean or near approximate, and this they conſigned to an artificial ſtandard, made of ſuch a ſubſtance, ſo conſtructed, and ſo ſecured, as to leave no doubt as to its invariable permanence. It muſt further be obſerved, that the French *metre* is incommenſurate not only with their own long eſtabliſhed meaſures, but alſo with every other with which we are acquainted in different parts of Europe: whereas the pyramid-foot being commenſurate with our own, and with the pied de Roy, might be ſucceſsfully applied to moſt other meaſures, to which the latter bear accurate and well-known proportions.

We cannot quit this ſubject without laying before our readers a brief ſtatement of the manner in which this author reconciles a ſeeming contradiction in Scripture, concerning the dimenſions of the temple of Solomon. In the firſt book of Kings, C. vi. v. 2 and 3. we read that this edifice meaſured 60 cubits in length, 20 in breadth, and 30 in height. Theſe proportions will by no means convey the idea of magnificence that has always been aſcribed to that edifice: but again, in the ſecond book of Chronicles, C. iii. v. 3. the ſame length and breadth are aſſigned to it, whilſt the height is ſaid to have meaſured 120 cubits, a proportion altogether prepoſterous for any building except a tower. The mode in which ſo glaring an inconſiſtency is accounted for, is by admitting that Solomon, who no doubt poſſeſſed, or obtained from his Tyrian artiſts the *metre* deduced from the pyramid, adopted the whole length of the cheſt for the meaſure in common uſe, and that the quarter of that length, i. e. the cubit, was his ſmaller meaſure: that, however, both theſe meaſures were by the Jews called by the ſame appellative, with the adjuncts probably of *great* and *little*. That the former was meant in the book of Kings; and that the writer of the book of Chronicles intended the latter when he mentioned the height of the building, but inadvertently omitted the qualification of *little*. On this ſuppoſition we ſhall have the proportions of the temple not only conſiſtent and elegant, but alſo as magnificent as Solomon manifeſtly meant it to be, when he declared that "The houſe he was about to build ſhould be wonderful great." According to this ſcale,

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the dimenſions muſt have been, omitting the decimals, 437 feet 9 inches in length, 145 feet 11 inches in breadth, and 218 feet 10 inches in height. This expedient of reconciling the Scripture meaſures with each other, and, with the Egyptian ſtandard, is next applied in accounting for the dimenſions and diſpoſition of the interior of the temple, and of the various articles contained in it; ſuch as its portico, the columns Jachin and Booz, the brazen altar, the molten ſea, &c.; for the particulars of which we muſt unavoidably refer the reader to the work itſelf.

The author ventures, in one of his chapters, to enquire into the antiquity of the great pyramid, and of moſt, if not all, the other pyramids of Egypt; and we confeſs we felt not a little ſtaggered when we found that he was ſeriouſly bent upon maintaining their antediluvian origin. The conjecture is not altogether new, an Arabian writer, Ibn Abd Alkohm, having long ſince ſtarted the opinion*, which however no one before the preſent author has thought fit to eſpouſe or elucidate. As his reaſonings on the ſubject appears to us merely conjectural, we will not detain our readers with any ſtatement of them; on the contrary, we think ourſelves rather bound to caution them againſt the ſpecious, but, we think, illuſive arguments here brought forward, having met with a fact which militates very powerfully againſt the plauſible ſurmiſe. This fact we derive from an eſtimable author, who has recently aſſerted, from his own obſervation, that one of the huge blocks in the large pyramid evidently contains two petrified lobſters, conſiderable parts of which are bedded in the ſtone, and certainly not adventitious†. Theſe petrifactions were no doubt formed ſince the deluge, and muſt have been found in the ſolid maſs when it was broken from the quarry by the builders of the pyramid. Another obſervation alſo is obvious; which is, that if the ante-diluvians were, as Mr. G. ſuppoſes, of larger ſtature than thoſe ſince the deluge, the paſſages through which moderns can only go by crawling, muſt have been to them abſolutely impervious.

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* V: Greaves Pyramidographia, p. 7.

† En montant par l'arrête N. O. on peut obſerver des accidens ſur les pierres caſſées qui s'y trouvent. J'ai apperçu un peu au-deſſus des deux tiers de cette arrête deux corps de *Homards* ou *Langouſtes* petrifiés. Leurs extremitiés ſont inhérentes à la pierre, mais les portions qui ſont ſaillantes, ſont d'un aſſez gros volume. Les aſpérités des l'écailles ſont conſervées; ces petrefactions que j'ai fait remarquer à pluſieurs perſonnes, précédoient de quelques ſiècles l'emploi de la pierre extraite du ſein de la montagne. V. Grobert deſcript. des Pyramides de Ghize. P. 57.

The 12th chap. intitled, " The Canon of Symetries," conſiſts of architectural, and rather miſcellaneous diſcuſſions on ſundry controverted points advanced by Vitruvius. The author here totally abandons his former line of enquiry, and enters the liſts againſt ſeveral of the commentators of Vitruvius, and ſome modern architects, who miſtaking, as he ſays, the ſenſe of that great maſter of the art, and of others among the ancients, ſubſtitute rules of their own, which, upon cloſe examination, appear perfectly erroneous. We muſt decline the labour of entering into an examination of this intricate and protracted inveſtigation, abundantly involved in technical language, and which, if we attempted to abridge it, would only appear mutilated, and materially defective in the evidence it is meant to convey.

In the 13th and laſt chapter, the author deſcants on the ordination, diſpoſition, and proportions of ſome of the ancient temples deſcribed by Stuart, with a view to point out certain diſcordances between the delineations and the deſcriptions in the valuable work of that eminent author; and to combat ſome of his opinions. The ſame reaſons which have deterred us from entering into the merits of the preceding chapter induces us to abſtain from any further notice of the preſent.

Upon the whole, on a general retroſpect of the work, we muſt acknowledge that, while we cannot but commend the ingenuity and induſtry of the author in collecting and combining ſuch a maſs of information as is contained in this very curious work, we cannot help thinking that ſome ſtronger evidence, and more cogent arguments will be required, to eſtabliſh his favourite doctrine upon a ſolid foundation. We have to lament the paucity of quotations, which, in a work of this nature, cannot be diſpenſed with; and which, as the reader has probably perceived, has induced us to ſpeak with ſome heſitation as to the facts adduced by the author.

ART. V. *The Climate of Great Britain; or Remarks on the Change it has undergone, particularly within the laſt fifty Years. Accounting for the increaſing Humidity and conſequent Cloudineſs and Coldneſs of our Springs and Summers; with the Effects ſuch ungenial Seaſons have produced upon the Vegetable and Animal Economy. Including various Experiments to aſcertain the Cauſes of ſuch Change. Interſperſed with numerous Phyſiological Facts and Obſervations, illuſtrative of the Proceſs in Vegetation, and the Connection ſubſiſting*

ſifting between the Phenomena of the Weather and the Productions of the Soil. By John Williams, Eſq. 8vo. 358 pp. 8s. C. and R. Baldwin. 1806.

THE climate of Great Britain has the character of being very changeable and uncertain; but this author obſerves, that another remarkable irregularity has been noticed ſince the year 1770, or 1775, namely, that the generality of our winters have been leſs froſty, or milder than they were formerly; and our ſummers have been more wet, conſequently colder and more unfavourable to the production of corn, and fruits of all kinds.

After the ſtatement of all the particulars reſpecting the abovementioned irregularities, this author examines the various cauſes to which thoſe irregularities may be attributed, offers a new hypotheſis, and propoſes the adoption of certain means, which he thinks likely to improve the climate of this iſland, and the fertility of the ground. Thoſe particulars are ſtated, examined, and illuſtrated in nineteen chapters, into which this work is divided, and of which it is now incumbent upon us to take a nearer and more particular view.

In the firſt chapter, *on the climate*, this author ſtates the opinion generally adopted, that of late years the ſeaſons have undergone a remarkable alteration; but, finding that a ſimilar alteration has not been experienced by the neighbouring nations, he concludes, that the cauſes which have produced the change of climate on this iſland muſt be ſought on the iſland itſelf. His opinion concerning the nature of thoſe cauſes, is expreſſed at the end of the chapter; but previous to it, he relates ſeveral hiſtorical documents, tending to prove that the climate of this iſland has undergone ſeveral changes, ariſing from an increaſe of population, from the introduction of certain modes of agriculture, and other cauſes. Thus the firſt amelioration took place in conſequence of the mode of cultivation introduced by the the Roman invaders, which in proceſs of time became very remarkable. So much ſo, that according to William of Malmſbury, in the twelfth century, ſeveral counties, and eſpecially the vale of Gloceſterſhire, produced wines as good as thoſe of many French provinces. From about that time the climate of this iſland ſeems to have grown gradually leſs favourable to the growth of the vine, until the abovementioned period, towards the latter end of the laſt century; concerning which this author ſays,

" I attribute the humidity, and conſequently coldneſs of our modern ſummers, to the increaſed evaporating ſurface, cauſed by

the encloſing of the open fields and waſtes; the multifarious interſections of them by fences, eſpecially with hawthorn; to the increaſed luxuriance of our crops, by a general ſyſtem of improvement in the agriculture of the country; to theſe I may with propriety add the late increaſe of paſturage, productive of a ſerious diſproportion between that and tillage; to the numerous plantations, more eſpecially of foreign trees, and ſuch whoſe exhaling power is prodigiouſly great; and the immenſe bodies of nearly ſtagnated water, in the numerous canals that have been cut within the aſſigned period." P. 15.

The principal object of the ſecond chapter, on *evaporating ſurface, trees, fences*, &c. is to prove, "that the evaporating ſurface of this kingdom, expoſed to the influence of the ſun and air, is much greater at the preſent time, than it was ſome centuries paſt."

For this purpoſe ſeveral experiments are deſcribed, which ſhow that plants in general perſpire from their very extenſive ſurfaces, a quantity of watery vapour, much greater than that which is evaporated from moiſt ground or from the ſurface of water itſelf. For inſtance, if an acre be covered with plants, and another acre be covered with water, the evaporation from the former is much greater than the evaporation from the latter.

Some of thoſe experiments alſo prove, that the quantity of evaporation is much greater from certain plants than from others, and thoſe plants which have of late been introduced into this country, generally are of the former kind.

"If the number," this author ſays, "of theſe trees be great, or too near our habitations, they increaſe the humidity, and conſequent unhealthineſs of the circumambient air, by the prodigious quantity of moiſture they perſpire from their leaves; ſo that they ſhould be always planted at ſuch diſtances as to admit a free circulation of air between them and the buildings, that the damp and contaminated air may have room to eſcape." P. 22.

Among the other cauſes which increaſe the evaporation, and conſequently the humidity of the air, this author reckons the numerous vegetable fences which have been made of late, in conſequence of incloſing waſte lands. Theſe alone, he thinks, may ſatisfactorily account for the increaſed coldneſs and humidity of our ſummers, ſince the latter end of the laſt century. In this chapter Mr. W. gives a liſt of the acts of parliament paſſed ſince the acceſſion of George the Firſt, for incloſing waſte lands; from which it appears,

"That during the two preceding reigns of George I. and II. the number of incloſing acts for the ſpace of forty-five years

was

was two hundred and ſixteen: and during the ſame ſpace, in the reign of his preſent majeſty, the number amounts to the enormous ſum of two thouſand two hundred and eighty two." P. 33.

In the third chapter, *on the diſpoſal of vapour ariſing from vegetable ſurface*, Mr. Williams endeavours to explain the formation of vapour, the ſuſpenſion of it in the air, the formation of clouds of rain, &c. His principal conjecture is, that the veſicles of vapour which are formed on the ſurface of water, or of any other body containing water, are hollow ſpherules, or rather ſpherules containing air in their inſide, and an electrical atmoſphere on their outſide, which ſeems to be proved from their ſuffering an enlargement by heat, and from their moving over the ſurface of water without uniting with it.—This ſubject is extremely difficult, and numerous conjectures may be formed upon it.

With reſpect to the ſtate of the vapour in the atmoſphere, the author ſays,

"The air of our atmoſphere is capable of diſſolving a portion of water, and ſuſpending it in a ſtate of vapour. This union and ſuſpenſion is effected by the combined powers of heat and electricity. Water, when in a ſtate of complete *ſolution*, that is, when its particles are very minutely divided, does not deſtroy the tranſparency of the air; clouds appear only when the vapour is floating in a ſtate of *mixture*." P. 40.

He then endeavours to explain the ſolution and condenſation of vapour, together with the whole proceſs by which rain or fair weather is produced; deſcribing at the ſame time ſeveral collateral experiments by way of illuſtration.

The title of the fourth chaper is, *Power of vegetables to deprive vapour of its electricity—Experiments to ſhew the formation of rain more fully in the weſtern and north weſtern, than on the eaſtern ſides of this kingdom—Cauſes and comparative view.*

The contents of this chapter cannot be intelligibly expreſſed in a few words. We ſhall, however, only ſtate this author's idea reſpecting the power which vegetables have of conducting electricity.

"Phyſiologiſts," he ſays, "have long remarked the influence of electricity on the growth of vegetables, and have with ſome reaſon ſuppoſed, that it is eſſentially concerned, as a principal agent, *in the motion of the ſap*; for as vegetables are powerful conductors of electricity, and the circumambient air in which they grow, is perpetually varying the proportion of this ſubſtance,

ſubſtance, they muſt experience a conſtant influx or reflux of electric fluid." P. 62.

It is true that electricity has been aſſerted, and has been believed, to influence the growth of vegetables; but if Mr. W. would take the trouble of reading the beſt treatiſes on electricity, and eſpecially two letters of Dr. Ingen-Houſz, publiſhed in the *Journal de Phyſique* for Feb. 1786, and May 1788, he will find that the moſt accurate experiments which have been inſtituted expreſsly for this purpoſe, never ſhowed that electricity, whether poſitive or negative, either retarded or promoted the growth of vegetables. Mr. W. ſuppoſes, (and he relates ſome experiments and obſervations in ſupport of his ſuppoſition) that vegetables occaſion a precipitation of vapour from the air, by depriving it of its electricity; viz. of one of thoſe two powers to which its ſtate of vapour is owing, and he ſays,

"No one that has been inattentive to ſuch matters can imagine how much water one tree will diſtil in a night's time, by condenſing the vapours which trickle down the twigs and boughs, ſo as to make the ground below quite in a float." P. 63.

The title of the fifth chapter is, *The different effects produced by a ſettled and ſerene, or a moiſt and cloudy atmoſphere, on vegetable and animal economy—Diſeaſes of plants, ariſing from the ſudden variations of temperature—Increaſe of noxious inſects—Kinds diſcovered which were formerly unknown in this climate.*

The ſixth chapter is entitled, *General ſurface of cultivated lands.* Here the author conſiders the extent of cultivated lands, and endeavours to ſhow that this ſort of improvement has been carried beyond the limits of propriety.

"*Apparent*," he ſays, "and *real improvement* are often confounded, and the productions of the field, and the reſults from the flail, too often diſappoint our ſanguine expectations. Any very great increaſe of produce, on an average, through any country, would ſoon be viſible, and its beneficial effects very generally felt; for, after all that can be ſaid of *monopoly* and *combinations*, it is not in the power of man, for any great length of time, to baffle the beneficent deſigns of Providence in the article of food: an abundant crop, or a ſeries of good crops, will ſoon bring a ſuperfluous quantity into the market, and the prices muſt conſequently be reduced. A better criterion of the real improvement of a country perhaps cannot be adopted. But has this, allowing for an increaſed population, been the caſe? Has not the average price of corn and ſhambles-meat been higher the *laſt* than the *preceding* fourteen years? May not what is termed

termed improvement, prove the reverſe? For we may compare the preſent agricultural ſtate of this country as faſt approaching to that of an overcrouded hothouſe; where, from the great variety of vegetables, confined within a limited atmoſphere, by the intercepton of the ſun's rays, and the humid exhalations of a large maſs of vegetable ſurface, *ſuch a baneful vapour is generated*, as to diſappoint the hopes of the cultivator, and greatly diminiſh the produce of that golden harveſt, which his ſanguine ideas had led him to anticipate. It has been remarked of the Engliſh climate, that it is highly favourable to the growth of trees, but not to their fructification: the ſame obſervation is in ſome degree applicable to the growth of corn, particularly *wheat.*" P. 107.

Several curious facts and obſervations are mentioned in the courſe of this chapter, for the purpoſe of corroborating the abovementioned opinion; but with reſpect to theſe our readers muſt be referred to the work itſelf.

In the ſeventh chapter, which treats *of the increaſe of paſturage beyond that of tillage*, Mr. W. conſiders the increaſe of paſturage as one of the cauſes which moſt powerfully contribute to the formation of a clouded atmoſphere; ſaying, that from the commencement of ſpring, till the autumnal froſts prevail, the graſs is conſtantly exhaling abundance of vapour, which is much deprived of its electricity; conſequently the ſun has leſs power to diſſolve it into tranſparent air.

In the courſe of this chapter ſome accounts are introduced of peculiar circumſtances that have been noticed in Egypt, the Weſt Indian Iſlands, and other countries, relative to this ſubject; after which this author deſcants, with conſiderable force, on the bad effects which ſuch increaſe of vegetation muſt have produced on the climate ſince the year 1775, which correſponds with the number of incloſure acts which have taken place ſince that period.

The title of the eighth chapter is *On the influence of a cold humid climate on the animal economy—Faſhionable ſtoves—Warm rooms—Thin clothing*, &c. &c.

This chapter, in the firſt place, contains a variety of thoſe remarks, which are commonly made by phyſicians and other attentive obſervers, reſpecting the effects of a cold and damp atmoſphere on the reſpiratory organs, to which this iſland ſeems to be particularly ſubject; in conſequence of which, a great number of individuals, eſpecially of the female ſex, are annually carried away. Secondly, the author ſays, that this kind of diſorder has increaſed to a moſt alarming degree within the period that has been aſſigned for the remarkable

remarkable change in the climate of Great Britain; hence he is decidedly of opinion, that the increaſe of the diſorder is owing to the increaſed humidity of the atmoſphere.—Would it not be more rational to attribute it to the frequent nocturnal aſſemblies, balls, parties, &c. and to the inadequate mode of clothing the human body, that have been introduced ſince the abovementioned period?

In page 173 Mr. W. condemns the modern contrivances made for the purpoſe of excluding cold air, and for preſerving the warmth of our apartments. On this ſubject it is curious to compare his opinion with thoſe of Count Rumford, as expreſſed in his tracts. Mr. W. ſays,

"But, by keeping the air of our apartments ſo much warmer than the external air, we are not only more diſpoſed to fall into torpor on going into the open air; but, what is ſtill more unfortunate, the increaſed action, occaſioned by the newly-applied and increaſed ſtimulus, which conſequently follows, when we return into our apartments, increaſes any prediſpoſition for inflammation. And in this point of view, as ſtill tending to magnify the evil, the *new-invented air-tight ſlides* for ſaſh frames, air-tight ſhutters, ſand-bags, double-doors, with ſpring or elaſtic defenſors; all calculated to obſtruct every ſtream of air, however ſmall, and inſolate the perſons within from the general body of atmoſpheric air, to which they muſt frequently be again ſuddenly ſubject, with leſs power to reſiſt the certain effects of ſuch a change; muſt, whatever our admiration of genius, and our love of elegance may dictate, be on the ſcore of ſalubrity condemned." P. 173.

The ninth chapter is entitled, *Effects of a leſs clouded ſtate of the atmoſphere on the paſturage and other vegetables—Recommendation of ſubſtituting other ſubſtances inſtead of hay, for feeding horſes*, &c. Here the author conſiders the nature of the various herbage, and of the beſt nutriment for horſes, cows, &c. ſtating ſeveral curious facts which tend to prove that horſes may be more advantageouſly fed upon other ſubſtances independent of hay, ſuch as oats, wheaten ſtraw, &c. in conſequence of which conſiderations, he could wiſh that the quantity of graſs lands were diminiſhed, in order that the annual evaporation might thereby be conſiderably reduced.

Chapter the tenth. *On the probable methods of ameliorating the ſtate of the atmoſphere at the ſeaſon complained of—Reduction of exhaling ſurface—Quantity of evaporation from various kinds*, &c.

Having in the preceding chapters pointed out the probable advantages which both animal and vegetable life would

derive from a diminution of evaporation in the ſpring and early part of the ſummer; this author now enquires into, and points out the means of obtaining that object. The ſummary of his plan is expreſſed in the following lines.

"When men begin to be convinced of the propriety of attending to the local influence of vegetable and aqueous ſurface on our climate, and reflect well on its productions, it will form a *new æra* in the annals of agriculture; and till this deſirable event ſhall take place, the following ſuggeſtions are candidly offered to thoſe, who may be diſpoſed to apply their ſkill, induſtry and reſources, to this great undertaking:—Firſt, a judicious ſelection of vegetables for forming fences; ſecondly, a more economical method of feeding horſes, ſo as to leſſen the demand for hay, and, by this means, reduce the proportion of paſturage; and thirdly, to uſe greater precaution in the choice of trees, and methods of making arboreous plantations; and, finally, to remove all unneceſſary exhaling ſurface, ſuch as old pollard trees, ſtools of alder, or willow, and weeds in the banks of hedges; which are allowed to pollute the atmoſphere for no uſeful purpoſe whatever." P. 236.

The three following chapters contain further propoſals and regulations for the amelioration of the climate; and the nature of their contents may in ſome meaſure be underſtood from their titles, viz. Chapter eleventh, *Attention to fences —A reduction of them, and planting ſuch vegetables for the purpoſe as evaporate little—France and other countries probably owe much of their ſerene atmoſphere to this, among many other cauſes*, &c.

Chapter twelfth. *Extent of paſturage from the increaſing advance of labour—High taxes—And the influence of tythes*, &c.

Chapter thirteenth. *The removal of uſeleſs vegetables, as pollard trees—Modern ornamental plantations—Trees in hedge rows—And a general reduction of trees recommended.*

The title of the fourteenth chapter is, *Not to place too much reliance on foreign commerce.*

In this ſhort chapter Mr. W. thinks, that if the peace of Europe is permanently reſtored, which he hopes will ſpeedily take place, the powers of both the eaſtern and weſtern continents, finding that the preſent ſuperior wealth and gigantic power of the Britiſh empire, has been attained principally by commerce, "will devote their attention, with unremitting diligence, to the ſame means of acquiring riches and power, till at length trade will defeat its own purpoſes: more natural productions will be raiſed than can poſſibly be conſumed, and more artificial ones manufactured than can find a market, and a general ſtagnation of foreign commerce muſt then be the reſult."

A ſubject

A ſubject of ſuch vaſt national concern, demands a much ſtricter and a much more extended examination, than the preſent author is inclined to beſtow upon it.

In the fifteenth chapter, *On the influence of incloſure acts*, &c. Mr. W. deſcants upon the ſame evil; namely, the deterioration of the climate, ariſing from the cultivation of waſte lands, from dividing lands into ſmall fields or compartments, by means of hawthorn fences, from the multiplication of certain trees, &c.

The ſixteenth is a ſhort chapter, *On the influence of aqueous ſurfaces on the climate*. It contains obſervations relative to the proportional quantity of vapour ariſing from the ſurface of water, or of vegetables, or of dry ground, and to the injury which is occaſioned by ſuch evaporation; in conſequence of which Mr. W. recommends diminiſhing the quantity of it as much as poſſible, and expreſſes a wiſh that the legiſlature would interpoſe its authority towards ſuppreſſing the formation of canals; for he conſiders them, as well as all ſorts of artificial rivers, ornamental lakes, floating docks, &c. as being very injurious to the climate

In the ſeventeenth chapter, the title of which is, *Imperfection of our meteorological knowledge—Means of extending it*, &c. Mr. W. juſtly laments the ſlight degree of attention that is beſtowed on this intereſting branch of natural philoſophy, and expreſſes a wiſh, that the variations of the weather, in all its branches, might be attentively obſerved, and noted down, in as many places as the preſent ſtate of civil ſociety will admit of.

In the courſe of this chapter ſome facts are related, which either are of an equivocal nature, or not attributed to the right cauſes. The following is a ſpecimen from page 316.

"In addition to the circumſtance of the vine maturing its fruit, ſo as to produce wine in England five hundred years ago, and not at preſent, before adduced, there is another which ſhews, that the climate in our days has changed in point of ſalubrity, which is, a declination in the health of the human ſpecies. The corporeal debility, now ſo much complained of, was totally unknown ſome centuries ago, for proof of which the preſent race of men cannot (according to the teſtimony of our medical profeſſors) bear the copious evacuations and potent drugs, which were preſcribed ſome centuries paſt. Again—let a modern profeſſor of the military art put on the ponderous coat of mail as worn "in the days of yore," with the uſual appendage of helmet, ſhield, &c. the ability to do this, and wear it for a whole campaign; would be a fair criterion whether or not the moderns have improved in health and ſtrength, and the reſult would be concluſive."

The eighteenth chapter contains, *An enquiry into the cauſe of winds; particularly thoſe which are experienced in Great Britain*, &c.

Here Mr. W. obſerves, that, ſince the winds have great influence on the weather, it becomes highly important to inveſtigate, and to aſcertain their origin. He then enumerates ſeveral periodical or more common winds, and endeavours to account for them. It does not ſeem, however, that he throws much light on ſo intricate a ſubject.

Beſides the common cauſes of rarefaction and condenſation ariſing from the viciſſitudes of heat and cold, this author conſiders another cauſe of winds; namely, the precipitation of water from the atmoſphere, and he endeavours to apply this cauſe to the explanation of ſeveral phenomena of meteorology.

The nineteenth is the laſt chapter of this work. Its title is, *Effects of electrical agency—A recommendation of a plan of occaſionally electriſing the atmoſphere, as well as occaſionally diſſipating its electricity*, &c.

In a former chapter Mr. W. expreſſed his opinion concerning the ſtate of vapour in the atmoſphere; viz. that in the veſicular form vapour was kept up by the double action of heat and electricy. In the preſent, he ſays,

"The great cauſe of our clouded atmoſphere, and frequent ſtorms of thunder, in ſummer, ariſes from the exhaled vapour being partially deprived of its electricity by the great number of conductors which exiſt in the form of points, on marginal extremities of leaves, the bearded ears of corn, and various other appendages which ſerve to conſtitute the organization and attire of the vegetable world. Theſe are inceſſantly detaching a portion of electric matter from the circumambient air, whenever it is charged in a higher degree than the earth." P. 343.

After endeavouring to illuſtrate this theory by means of experiments with electroſcopes; &c. he adds the account of other experiments undertaken with a view of determining the extent of air which might be electrified with an ordinary electrical machine; and laſtly propoſes to ſupply the occaſional deficiency of electricity in the atmoſphere, by artificial means. His plan will appear from the following paragraph, which we tranſcribe from page 848 and following.

"Suppoſe, therefore, a building erected and furniſhed with machinery, ſomething ſimilar to a cotton or ſilk mill, and that the various movements conſiſted of cylinders or plates of glaſs, fitted up with rubbers, &c. for exciting electricity; and ſo arranged as to convey the electric matter into an inſulated upright bar, terminating without the roof of the building, in a large

lamp

lamp or a ſeries of lamps and points for again diffuſing the electrical matter in the circumambient air? I find, by calculation, that a force adequate to work a common pair of millſtones, would give motion to twelve hundred ſuch electrical cylinders or plates of glaſs. If, therefore, one cylinder, in two ſeconds of time, will electrize ſo many cubit feet of air contained in a room twenty-four feet by eighteen, and thirteen feet high; it might be eaſy to calculate what quantity of vapour for any given ſpace and height, expanſe being alſo attended to, in any given time: the number and power of ſuch apparatus being previouſly aſcertained. A calculation might thus be formed to decide what number of machines would be adequate to electrize the whole atmoſphere of Great Britain one mile in height; for it does not appear that denſe vapours aſcend much higher than this in our climate; and the dry ſtate of the tranſparent air would preſerve the inſulation: ſo that the electricity thus given to the atmoſphere, would not diffuſe its influence far above the *vaporous regions*. Might not one or two buildings, of the nature I have deſcribed, furniſhed with the requiſite apparatus in each county, be adequate to effect all we want, ſo as to render the ſeaſons more propitious to the health of our growing crops. If ever an experiment ſhould be tried, the building ought to be erected on a heath, or at leaſt in a ſituation devoid both of trees and buildings; as theſe would reabſorb the electric matter: elevated land, but not mountainous, would be the moſt eligible. Such powerful machines as I have deſcribed, might perhaps occaſion local accumulations of electric matter, and thus excite frequent thunder ſtorms; if ſo, a greater number of ſmaller exciting inſtruments might be applied in different parts of the country. The pendulums of our clocks, for inſtance, might be made to furniſh electrical matter to pointed inſulated wires, communicating with the outward air, the electricity being generated by approximating metallic plates in the way, that experiments have been performed by Bennet, Volta, Cavallo, and other ingenious philoſophers."

After having given a pretty full account of the work which is at preſent the object of our examination, it is proper to obſerve, that in diverſe philoſophical ſubjects, where all the cauſes which concur in producing certain complicated effects, are far from being known, or even ſuſpected, it is impoſſible to give a full and ſatisfactory explanation of the phænomena. In thoſe caſes conjectures only may be offered, and there is no end to conjecture. The preſent work, in the firſt place, ſtates a fact concerning the climate of this iſland, which is not clearly proved; ſecondly, offers an explanation of its cauſe, which ſeems inadequate to the effect, and laſtly propoſes a method of obviating its unfavourable conſequences, which appears to be uſeleſs, and in great meaſure impracticable.

It is ſtated, that the climate of this iſland, originally cold, foggy and inconſtant, was much improved in conſequence of the cultivation introduced by the Romans; that this improvement in proceſs of time became ſo great, that in the twelfth century wines were produced in England not inferior to many French wines; that ſince that time the above-mentioned improvement decreaſed, and the climate became leſs favourable to the growth of the vine; but ſince the year 1770 or 1775, the climate of this iſland has ſuffered a marked degradation;—the ſprings have been very cold, the ſummers damp, and conſequently cold and unfavourable to the ripening of corn, fruit, &c.

That the climate of a country ſhould receive improvement in conſequence of the introduction of a proper mode of cultivation, which, by cutting down foreſts, and draining marſhes, expoſes the ſurface of the ground to the rays of the ſun, is not only probable, but actually proved by the experience of both Europe and America; but that the climate of this country ſhould be ſo favourable to the growth of the vine in the twelfth century, as to produce good wines, is an aſſertion grounded upon the equivocal expreſſions of monaſtic and other writers, who, as is commonly believed, might give the name of wines to other fermented liquors, which, even at the preſent time, are called Britiſh wines.

With reſpect to the late period, viz. ſince the latter end of the laſt century, it is much to be queſtioned, whether the climate of this country has, upon the whole, been worſe than during a ſimilar period anterior to it; or that it has been leſs favourable to animal and vegetable economy, than the latitude, and the inſular ſituation of the country, can give us reaſon to expect.

The preſſure of diſadvantages that are actually felt always inclines mankind to be diſſatisfied with the preſent ſtate of things. Every perſon's experience muſt acknowledge, that ſome years are peculiarly dry, and others particularly wet, ſome are remarkably cold, and others remarkably hot; or rather, that every year is different from every other with reſpect to the quality of the ſeaſons; but to prove a marked deterioration of the climate during a period of thirty or forty years, this author ought to have adduced documents much more authentic than the vague reports he has mentioned.

The cauſe of this ſuppoſed deterioration of the climate, he ſuppoſes to be the increaſed evaporation ariſing from the abundance of vegetables that have been introduced in conſequence of the numerous acts of incloſure, paſſed ſince the acceſſion of

his preſent Majeſty, and from the cutting of canals. That thoſe cauſes may, or actually do, increaſe the quantity of evaporation in certain places, we readily admit; but let Mr. W. take in his imagination a bird's eye view of the whole iſland; and let him ſurvey the whole, obſerving what proportion the increaſed vegetable ſurface bears to the entire ſurface of the country, what extent of marſhy ground has been drained, in order to render it fit for cultivation, how many uſeleſs vegetables have rooted out of the incloſed grounds by the action of the plough; and we may venture to aſſert, that when every particular ſhall have been duly examined and ſtrictly calculated, it will appear, that if the total evaporation of this iſland has been at all increaſed of late years, that increaſe will not amount to the thouſandth part of the whole. Conſidering then the inſular ſituation of the country, in conſequence of which, from whatever quarter the wind blows, the air, with the evaporation of the country, is quickly ſwept away, and other air ſucceeds, which an hour, or two, or three, before ſtood over the ocean or over the continent; one muſt naturally conclude, that the bad effects of the increaſed evaporation on the climate muſt be more imaginary than real.

The laſt particular that remains to be noticed, is the methods which this author propoſes for the amelioration of the climate, and of theſe, after the preceding obſervations, we need only mention his plan for electrifying the atmoſphere. Mr. W. propoſes to erect buildings with electrical machines, and other apparatus, in various parts of the country, without conſidering the difficulty of the execution, the enormous expence it would be attended with, and the ſlight foundation upon which the probability of ſucceſs reſts. His reaſon for propoſing the adoption of this plan is a ſuppoſition that the particles of vapour may at times want electricity ſufficient to form a peculiar electric atmoſphere round each veſicle of vapour; and he thinks that the exiſtence of this peculiar electric atmoſphere, is indicated by the veſicles of vapour, moving very nimbly over the ſurface of water, without actually mixing with it. See page 27 of the work.

It is true, that when water is converted into vapour, its capacity for containing electric fluid is increaſed, and accordingly in that caſe electric fluid is abſorbed; but it is impoſſible to ſay what becomes of that fluid. It is alſo true, that the veſicles of vapour move very nimbly over the ſurface of water, generally without incorporating with it; but this effect muſt be attributed to other cauſes; for there are various other bodies, ſuch as particles of duſt, metallic ſlings, and even common ſewing needles, which will reſt upon

upon the ſurface of water without ſinking, and without becoming wet.

After the abovementioned remarks, it is neceſſary to obſerve, that in whatever light this author's theory and his propoſals may be viewed, he modeſtly offers them for the fair and mature inveſtigation of candid and ſcientific men. But independent of the theory, &c. this work contains the account of various uſeful experiments, together with the ſtatement of curious facts, and proper obſervations, which undoubtedly render it worthy of peruſal.

ART. VI. Επεα πτεροεντα: *or the Diverſions of Purley, &c.*

(Concluded from p. 480.*)*

WE have obſerved, in our review of the firſt part of this learned work, that the author blends with his philological inquiries many obſervations calculated to excite political diſcontent. He purſues the ſame courſe in the ſecond part; and has dropt all mention of St. John's College, Cambridge, as well as the letters A. M. which are added to his name on the title page of the firſt part! Whether he has done this to ſhow his contempt for the inſtitutions of the country which gave him birth, and for the univerſity in which he was educated, we know not; but by theſe omiſſions on the title page of the ſecond part, we were prepared for ſome extravagancies which we had not met with even in the firſt. Accordingly, this volume, which, like the former, profeſſes to treat of *univerſal grammar*, is divided into eight chapters, in the firſt of which the author conſiders *the rights of man!* in the ſecond, third, fourth, and fifth, he attempts to account for what is called *abſtraction*, or *abſtract ideas*; or rather, indeed, *abſtract nouns*, and in the ſixth, ſeventh, and eighth, he explains the nature of *adjectives* and *participles*, by tracing them, as he had formerly traced *conjunctions*, *adverbs*, and *prepoſitions*, to ſome noun or verb in the parent language.

The reader will naturally ſuppoſe that the firſt chapter—entitled, *of the rights of man*,—has nothing to do with the ſubject under diſcuſſion; and it is certain that the ridiculous cant, which, in the form of dialogue between Mr. Horne Tooke and his dear Burdett, fills the ſix firſt pages, is a moſt offenſive excreſcence, with the exhibition of which we will

not diſguſt our readers. But when from making ſarcaſtical reflections on the Houſe of Commons, on all lawyers, and on Johnſon as a lexicographer and tory, the author proceeds to explain the words *right*, and *juſt*, and *law*, though we perceive no traces of the ſuperior grammarian or profound philoſopher, we are inſtructed by the etymologiſt. He very fairly proves that RIGHT is no other than REC-*tum*, the paſt participle of the Latin verb *regere;* that the Italian DRITTO and the French DROIT are no other than DIRECT-*um*, the paſt participle of *dirigere;* that our Engliſh word JUST is the paſt participle of the verb *jubere;* that LAW is merely the paſt tenſe and the paſt participle LAG or LÆG of the gothic and Anglo-Saxon verb LAGZAN or LÆCGAN *ponere;* and that it means therefore ſomething *laid down*—as a rule of conduct. From theſe premiſes, which he eſtabliſhes as firmly as mere etymology can eſtabliſh any thing, he infers that

"When a man demands his RIGHT, he aſks only that which it is *ordered* he ſhall have; that a RIGHT conduct is that which is *ordered;* that a RIGHT line is that which is *ordered* or *directed*—(not a random extenſion, but) the ſhorteſt between two points; that a RIGHT and JUST action is ſuch a one as is *ordered* and *commanded;* and that a JUST man is ſuch as he is *commanded* to be—qui leges juraque ſervat—who obſerves and obeys the things *laid down* and commanded." (Vol. 2. p. 8.)

That ſuch is the origin of the *words* RIGHT and JUST and LAW, and that ſuch is the meaning of the *original* Latin and Anglo-Saxon words from which they are derived, muſt, we think, be granted; but Mr. Tooke ſeems to have fallen into the ſame miſtake which, in our laſt number, we pointed out in his explanation of the word FROM. The words RIGHT and JUST, when tranſplanted into the Engliſh language, are, by the *jus et norma loquendi*, employed to expreſs a meaning, which, though analogous, is not exactly equivalent to the original meaning of the Latin words *rectum*, *directum*, and *juſſum*. This is obvious from the very example which he gives in ſupport of his own opinion, from the language of geometry; for ſurely a man may *order* or *direct* two points to be connected by a line *not* the ſhorteſt—by a ſemicircle for inſtance. Such a curve would be *ordered* or *directed*, and therefore, in the original ſenſe of the word, as much *directum* as the diameter of the ſame ſemicircle which might have been drawn by the *order* or *direction* of another man; and yet it is only the *diameter*, and not the curve, that could with propriety be called a RIGHT *line*.

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The author's notions, however, are ſo completely under the dominion of etymology, that he ſays,

"It appears to me highly improper to ſay, that God has a RIGHT, as it is alſo to ſay that God is JUST. For nothing is *ordered*, *directed*, or *commanded* concerning God. The expreſſions are inapplicable to the Deity, though they are common, and thoſe who uſe them have the beſt intentions. They are applicable only to men; to whom alone language belongs, and of whoſe ſenſations only words are the repreſentatives; to men, who are by nature the ſubjects of *orders* and *commands*, and whoſe chief merit is obedience. Every thing that is *ordered* and *commanded* is RIGHT and JUST!)" (P. 11.)

This reaſoning, if it deſerve to be called reaſoning, muſt proceed on the ſuppoſition that the *words* of the firſt language were the *natural*, and *not* the *arbitrary* repreſentatives of the *notions* or *ſenſations* which they were employed to expreſs; and that theſe words *muſt* retain their *original ſenſe*, whatever change they may undergo in *ſound!* a ſuppoſition more abſurd never entered into the mind of a Jewiſh Cabbaliſt, who finds *natural* meanings in Hebrew *roots*—nay, even in Hebrew *letters;* and it is a ſuppoſition which, in the firſt volume, the author himſelf treats with merited contempt. Whatever be the origin of the *word* JUST, we appeal to every Engliſhman of reflection whether it be not aſſociated in his mind with a *notion* quite diſtinct from the *notion* which is ſuggeſted by the *word* COMMAND, and whether it would not be JUST, though it had never been COMMANDED, to "do unto others whatſoever we would that, on a change of circumſtances, they ſhould do unto us?" Theſe queſtions are to be decided not by *etymology*, but by the *laws of human thought;* for the *notion* expreſſed by the word *juſtice*, or *juſt*, might have been expreſſed by a *ſound* derived not from *jubere* or *juſſus*, nor from any other word of any language; and Locke, whom this author cenſures for ſaying that God is JUST, and that he has a RIGHT to do ſo and ſo; we are his creatures," is in queſtions of this kind entitled to greater deference than *the Rev. John Horne Tooke* and *Burdett* united, whoever may be the perſon deſigned by that puppet name.

Burdett, indeed, ſeems not to be ſatisfied with this account of RIGHT and JUST, and very naturally objects to Mr. H. Tooke his own conduct as a *democrat*. Was it *ordered* and *commanded*, he aſks, that you ſhould oppoſe what was *ordered* and *commanded?* Can the ſame thing be at the ſame time both RIGHT and WRONG? To which the author ſagely replies,

" A thing may be at the ſame time both RIGHT and WRONG. —It may be *commanded* to be done, and *commanded* not to be done. The LAW, LÆG, LAG, i. e. That which is *laid down* may be different, by different authorities.—I have always been moſt obedient when moſt taxed with diſobedience. The RIGHT I revere is not the RIGHT adored by ſycophants; *jus vagum*, the capricious *command* of princes or miniſters. I follow the LAW OF GOD (what is *laid down* by him for the rule of my conduct) when I follow the LAWS of human nature; which, without any human teſtimony, we know muſt proceed from God: and upon theſe are founded the RIGHTS of man, or what is *ordered* for man. I revere the conſtitution and conſtitutional LAWS of England; becauſe they are in conformity with the LAWS of God and nature: and upon theſe are founded the rational RIGHTS of Engliſhmen. If princes or miniſters, or the corrupted ſham repreſentatives of a people, *order*, *command*, or *lay down* any thing contrary to that which is *ordered*, *commanded*, or *laid down* by God, human nature, or the conſtitution of this government, I will ſtill hold faſt by the higher authorities. If the meaner authorities are offended, they can only deſtroy the body of the individual, but never can affect the RIGHT, or that which is *ordered* by their ſuperior." P. 13.

More contemptible ſophiſtry than this we have never met with, nor any thing which pourtrayed greater arrogance in its author. It will be readily admitted, that what is *ordered*, *commanded*, or *laid down* by God is to be obeyed in preference to the *orders*, *commands*, or *laws* of princes and parliaments, when theſe are *indiſputably inconſiſtent with each other*; but was this the caſe in every inſtance in which Mr. H. T. diſobeyed the laws of his country? And was his conduct in all thoſe inſtances indiſputably *ordered*, *commanded*, or *laid down* by God? To theſe queſtions he has given one anſwer, and nine-tenths of the community another. Is *he* an infallible interpreter of the laws of God, and the *reſt of the nation* fools and blockheads, who by no effort of underſtanding can diſcover what it is which God requires of them? It might ſeem ſufficient to put *the Rev. John Horne* in mind of the ſolemn injunctions of Scripture to " ſubmit ourſelves to every ordinance of man for the Lord's ſake;" and of that " damnation which we are aſſured, by the ſame authority, they ſhall receive to themſelves, who reſiſt the higher powers of any ſtate," when commanding things not impious or immoral; but the politician of Purley has laid aſide, as far as he can, the character of the clergyman, and with that character it may be, alſo reverence for the word of God! He reveres, however, the *Engliſh conſtitution*, but has not told

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us how that conſtitution is to be preſerved. If *one* private individual has a *right* to judge for himſelf which of the laws, enacted for its preſervation by thoſe who are its appointed guardians, ought to be obeyed, and which of them diſobeyed, *every other* individual has the *ſame right;* and as there are comparatively but few individuals who, on ſuch queſtions can be ſuppoſed to think exactly in the ſame way, the conſtitution, whether good or bad, muſt ſoon give place to the *holy right of inſurrection*, and mankind become the prey of anarchy and maſſacre.

"Reſiſtance being admitted in extraordinary caſes, the queſtion can only be among good reaſoners, with regard to the *degree* of neceſſity which can juſtify reſiſtance, and render it lawful and commendable; and here I muſt confeſs, that I ſhall always incline to their ſide who draw the bond of allegiance very cloſe, and conſider an infringement of it as the laſt refuge in deſperate caſes, when the public is in the higheſt danger from violence and tyranny. For beſides the miſchiefs of a civil war, which commonly attends inſurrection, it is certain that, when a diſpoſition to rebellion appears among any people, it is one chief cauſe of tyranny in the rulers, and forces them into many violent meaſures which they never would have embraced, had every one been inclined to ſubmiſſion and obedience."

Theſe are ſober truths; and as they come from a philoſopher, David Hume, Eſq., who was perhaps as little biaſſed as this author himſelf by undue reverence for the ſacred Scriptures, and had much better opportunities than are afforded by etymological reſearch, to ſtudy the effects of different governments, we beg leave to recommend them to the ſerious conſideration of all the political admirers of the Diverſions of Purley.

The reader, who recollects that the preſent author lays down, as the baſis of his Syſtem of Grammar, that the *noun* and the *verb* are the only neceſſary parts of ſpeech, and that all other words are mere *abbreviations* of the original uſe of theſe two, will be much ſurpriſed by the chapters which treat of what is here called *abſtraction*. In theſe chapters Mr. H. T. labours to prove that all the words, which in common grammars are called *appellative nouns*, are the *paſt participles* of verbs in ſome parent language, and that they even retain their original ſignification. He thus annihilates at once one of the *neceſſary* parts of ſpeech; unleſs, when he ſpeaks of *nouns* and *verbs*, under that denomination, he mean by the former mere *individual* or *proper names*. That he has traced etymologically a great number of Engliſh appellative nouns to

verbs and paſt participles in the Latin, Anglo-Saxon, and other parent languages, is indiſputable, nor do we feel the ſmalleſt inclination to detract from his learning or ingenuity as an etymologiſt; but we are aſtoniſhed at the pertinacity with which he maintains that words paſs from one language in which they are found as *participles*, to another in which they appear as *appellative ſubſtantive nouns*, without undergoing the ſlighteſt change of ſignification. That this is ſometimes the caſe we readily grant; but that it cannot be always ſo muſt be apparent to every man who believes, that when words are adopted from one language into another, they are ſo modified in their ſignification as to be rendered ſubſervient to the purpoſe for which they are adopted; and not, as this author ſeems to do, that in the adoption of words the train of thought to be expreſſed is ſo modified as to ſuit the words and ſerve the purpoſes of an etymologiſt! It is not indeed to be ſuppoſed, that when a word is adopted from one language into another, its meaning will be ſo *totally* changed as not to betray its filiation; but it is as little to be ſuppoſed that it can paſs from the form of a participle in one language, to that of a ſubſtantive noun in another, without ſuffering *ſome* change as well in ſenſe as in ſound. The reaſons which induce us to advance theſe poſitions the readers will find afterwards; but it will be proper, in the mean time, to ſhow, from ſome of the author's examples, that the poſitions themſelves are founded in fact. Thus, he ſays, that

"BREAD—is the paſt participle of the verb *to bray*, (French *broyer*), i. e. To pound, or to beat to pieces: and the *ſubauditum* (in our preſent uſe of the word BREAD) is *corn* or *grain*, or any other ſimilar ſubſtances, ſuch as *cheſnuts*, *acorns*, &c., or any other ſubſtitutes which *our bleſſed miniſters* may appoint for us in *this bleſſed reign*." P. 46. Bread therefore, after much intermediate diſquiſition on the origin of other words, he ſays, (p. 156) is "*brayed* grain."

To paſs over this frantic ebullition of diſcontent, which led him to blame the miniſters for the ſcarcity and dearth of the fruits of the earth, it is our buſineſs to obſerve that *brayed* corn is *not bread* but *meal*, which muſt undergo the proceſſes of being *kneaded* into *dough*, and *baked* in the *oven*, or on the *hearth*, before it become that ſubſtance which is expreſſed by the word *bread*. Of the origin of the *word* we have no doubt. All that we contend for is, that, uſed as a modern Engliſh noun, it has not the very ſame meaning as the participle of the verb to *bray*, or the French *broyer*, and that its ſignification has been much modified in paſſing from

its ancient to its preſent form. We ſhall give another inſtance, in which we doubt not but the author's *etymology* is right, though his *philoſophy* ſeems very extraordinary. It is to be found in p. 91, &c. where he not only derives a number of ſubſtantive nouns from the Anglo-Saxon verb HEAFAN, to *heave*, but alſo conſiders all thoſe nouns as of the *very ſame* import with the paſt participle of that verb.

" By adding *ed* to the indicative, they had the participle *Heaved.*
By changing D to T, mere matter of pronunciation - *Heaft.*
By adding EN, they had the participle - - - *Heaven.*
Their regular paſt term was (HAF, HOF) - - - - *Hove.*
By adding ED to it, they had the participle - - - *Hoved.*
By adding EN, they had the participle - - - - *Hoven.*

" And all theſe they uſed indifferently. The ſhip (or any thing elſe) was

" *Heaved or heav'd*	And theſe have left behind them, in our modern language, the *ſuppoſed ſubſtantives*, but really unſuſpected participles.	*Head.*
Heaft		*Heft.*
Heaven		*Heaven.*
Hove		*Hoof, huff,* and the diminutive *hovel.*
Hoved or *hov'd*		*Howve* or *hood, hat, hut.*
Hoven		*Haven, oven.*"

Now we have only to aſk any man, not beſotted with etymology, whether the *head* (of a man or an ox); the *haft* (or handle of a knife); *heaven* (the ſtarry heavens, or the throne of God); the *hoof* (of a horſe); a *hovel;* a *hood;* a *hat*; a *hut;* a *haven* (for ſhips); and an *oven* (for baking bread), be words all of the ſame import? If they be not, it follows that they cannot be all of the ſame import with the paſt participle of the Anglo-Saxon verb *heafan*, nor be, in fact, that participle in thoſe various forms, which, the author ſays, were uſed indifferently. That the ſaid participle is the *root* of them all we willingly admit; directly of ſome of them, which, in common with the participle, denote *elevation*, as being raiſed, and indirectly of others, which denote things ſo named, on account of ſome reſemblance in figure or other quality—real or imaginary—between them and the things, of which, on account of their elevation, the names were derived directly from the participle.

Partial as Mr. H. T. is to this mode of accounting for words, and deſirous as he is to force upon every derived word the very ſame meaning with the root from which he deduces it, he can yet deviate from his own theory, for the pleaſure of treating with inſolence any grammarian of high reputation.

reputation. We have already had occaſion to animadvert more than once on the contemptuous language in which he generally ſpeaks of Johnſon, Harris, and Lowth; and in his etymological diſquiſitions on what he calls *abſtraction*, he ſeems to contradict himſelf merely that he may find occaſion to ſpeak in ſimilar language of the celebrated Scotch grammarian Ruddiman. Having proved, in his uſual way, and certainly with much ingenuity and erudition, that STAGE, STAG, STACK, STALK, are all paſt participles of the Anglo-Saxon verb STIGEN *aſcendere*, he adds,

"We muſt now obſerve the ſame paſt participle of STIGAN, without either G or K; viz. STAY.

"Ane port thare is, quham the Eſt ſludis has
In manere of ane bow maid boule or *bay*,
With rochis ſet forgane the ſtreme full STAY
To brek the ſalt ſame of the ſeyis *ſtoure*.
Douglas, booke 3. p. 86.

"Portus ab Eoo fluctu curvatur in arcum,
Objectæ ſalſa ſpumant aſpergine cautes.
Ipſe latet: gemino demittunt bracchia muro
TURRITI ſcopuli, refugitque a littore templum.
Æneid, lib. 3. ver. 533, &c."

"The gloſſariſt of Douglas, in explanation, ſays—"STAY, ſteep: as we ſay *ſcot*.—A STAY brae, i. e. *a high bank of difficult aſcent:* from the verb *ſtay*, to ſtop or hinder, becauſe the *ſteepneſs* retards thoſe who climb it; as the L, ſay *iter impeditum, loca impedita*.—Or from the Belg. *ſtegigh* præruptus."

"I think the gloſſariſt wanders.—"*Rochis full* STAY," are—*very* HIGH *rocks*. And a "STAY *brae*," is a HIGH *bank*; without any alluſion to, or ſignification of, the difficulty of aſcent. Nor is there any word, either in the original or in the tranſlation, which alludes to *delay*, or *iter impeditum*. Nor does it appear that they were *præruptæ* cautes. But theſe *objectæ* cautes are afterwards called *turriti* ſcopuli. And the purpoſe of this deſcription is barely to account for the port itſelf being hidden: ipſe latet: for which purpoſe their *height* was important. But the gloſſariſt was at a loſs for the meaning of the epithet STAY and therefore he introduces *difficult accent* and *præruptus;* giving us our choice of two derivations, viz. either from our Engliſh verb to *ſtay*, i. e. to delay: or from the Dutch *ſtegigh*. But neither of theſe circumſtances are intended here to be conveyed by the poet: and Douglas knew too well both his author and his duty, to introduce a foreign and impertinent idea, merely to ſuit his meaſure or his rhyme.—STAY means merely STEIG, *raiſed, high, lofty*." P. 284.

They who have ſtudied the *Grammaticæ Latinæ Inſtitu-*

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tiones * of Ruddiman, the gloſſariſt of Douglas, and who have attended to the accuracy of his edition of *Livy*, will probably be of opinion that he was as little likely to miſtake the ſenſe of a Latin claſſic as either Biſhop Douglas, who flouriſhed in the fifteenth century, or Mr. Horne Tooke himſelf, who writes in the nineteenth. Our proper buſineſs at preſent, however, is not to decide between this modeſt ſcholar † and our petulant author concerning the ſenſe of "*objectæ falſâ ſpumant aſpergine cautes*," but to aſcertain, if we can, the meaning of the word STAY, uſed as an adjective. Now we have authority, which we believe to be indiſputable, for ſaying that, in Scotland, the phraſe A STAY *brae*, always means—*a high bank*, or a *low hill, of* DIFFICULT ASCENT; and that "*Set a ſtout heart to a* STAY *brae*," is, in that country, a proverbial phraſe, employed to encourage a man to exert reſolution when he has a difficulty to encounter. But we need not reſt the cauſe of Ruddiman on this authority alone. Mr. H. T. himſelf furniſhes ſeveral complete proofs that the word STYE, which he conſiders as of the ſame import with STAY, being both the paſt participles of STIGAN, *has* an alluſion to difficulty of aſcent. Thus, (p. 279),

"Then King Philip ſeeing the boldneſſe of the Flemminges, and how little they feared him, tooke counſayle of his lordes how he might cauſe them to deſcende the hylle, for ſo longe as they kepe the hyl, it was ieoperdous and perilous to STIE towarde them."

Fabian's Chron. v. 2. p. 265.

"But like the hell hounde thou waxed full furious, expreſſing thy malice when thou to honour STIED."

Fabian, vol. 2. p. 522.

"And ſo he toke Adam by the ryght hande, and STYED out of hell up into the ayre."

Nychodemus Goſpell, chap. 16.

"The ayre is ſo thycke and heuy of moyſture that the ſmoke may not STYE up."

Diues and Pauper, 1ſt Comm. cap. 27.

Surely in all theſe uſes of the word STYE or STIE, there

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* There are two editions of this learned work, one for the uſe of ſchools, and the other, which is much enlarged, for the uſe of the learned. It is almoſt needleſs to add that it is the latter to which we refer.

† See Chalmers's Life of Ruddiman.

is an alluſion to the *difficulty* of aſcent; and if the rocks which incloſed the Italian harbour had a ſloping appearance, like *towers* or *turrets*, Douglas might, without impertinence, deſcribe them as STAY, merely to ſuit his meaſure or his rhyme. In poetical tranſlation ſuch adventitious deſcriptions cannot be always avoided; though this deſcription ſeems not to be wholly adventitious. The etymologiſt indeed is pleaſed to ſay, that neither in the original nor in the tranſlation is there any word which *alludes* to *iter impeditum;* but he is unqueſtionably miſtaken. The words *objectæ cautes* more than *allude* to the *iter impeditum* of the *billows* into the harbour; and the circumſtance might with propriety be introduced into the tranſlation. Ruddiman however was peculiarly obnoxious to the philologiſt of Purley. Like Johnſon, he was a grammarian, profoundly ſkilled in the Latin language; like him too, he was a tory in politics; and Mr. T. was determined, though at the expence of his own conſiſtency, to reprove ſuch an enemy to the *modern rights of man!*

There is no part of this author's two volumes on language that we have read with greater ſatisfaction than the chapter in which he treats of *adjectives*. Occaſionally indeed he is betrayed into petulant quibbling, by his deſire to differ from all other grammarians; but here, though etymology predominates, it does not, as elſewhere, *ſuperſede philoſophy*. He is certainly right in contending, againſt Harris and Lowth, that adjectives partake more of the nature of *nouns* than of *verbs;* for there is perhaps no adjective which is not expreſſive of a *quality* that is occaſionally conſidered as a *ſubſtance*, and not many *ſubſtantives* which are not occaſionally *employed* as *adjectives*. Every proper adjective expreſſes a quality conſidered as inhering in ſome ſubſtance; by taking from it the termination or other contrivance which denotes this inherence, it is made to expreſs the quality conſidered as ſomething exiſting by itſelf; and then it becomes (in the language of grammarians) an *abſtract ſubſtantive noun*.

"That an adjective cannot (as the grammarians expreſs it) *ſtand by itſelf*, but muſt be joined to ſome other noun; does not proceed from any difference in the nature of the *idea* as of the *thing* of which the adjective is the ſign; but from hence, that having added to the ſign of an idea that change of termination which, by agreement or common acceptance, ſignifies that it is to be joined to ſome other ſign, the hearer or reader expects that other ſign, which the adjective termination announces. For the adjective termination of the ſign ſufficiently informs him that the ſign, when thus *adjectived*, is not to be uſed by itſelf or to ſtand alone; but is to be joined to ſome other term.

"Yet

" Yet we very well know by the adjective alone, as well as by the ſubſtantive alone, of what idea or collection of ideas the term mentioned (whether adjective or ſubſtantive) is the ſign: though we do not know, till it is mentioned, to what other ſign the *adjective* ſign is to be added. It is therefore well called *noun adjective*; for it is the *name of a thing*, which may coaleſce with another *name of a thing*." P. 441.

From this extract the reader will perceive that, in Mr. H. Tooke's opinion, there are, in original languages, few words, if any, in the *adjective form;* and that the opinion is well-founded he proves by much ingenious reaſoning, as well as by the expreſs teſtimony of Dr. Jonathan Edwards, who was brought up from his ſixth year among the *Mohager Indians* of North America; acquired a perfect knowledge of their language; and declared it to be an *indubitable fact* that " the Mohagers have no *adjectives* in all their language." The ſame opinion receives much ſupport from the well-known way in which *adjectives* denoting *power*, *ſtrength*, *height*, &c. are formed in the Hebrew and ſome other eaſtern languages, as well as from the practice of making ſubſtantives ſupply the place of adjectives in our own language, by joining them to ſome other ſubſtantives by means of a hyphen, as a *gold*-watch, a *braſs*-tube, a *ſilk*-ſtring; where, as the preſent author obſerves, the hyphen is of the ſame import to the eye, that the termination *en* is either to the eye or the ear.

We have had repeated occaſions to expreſs our regret that Mr. H. T. did not ſtate clearly his own notions of the two neceſſary parts of ſpeech, before he attempted to explain thoſe words which he conſiders either as mere ſubſtitutes, or as abbreviations of ſentences compoſed of the noun and the verb. The advantages of ſuch an arrangement would have been felt every where, but no where ſo much as in the two chapters which treat of what is uſually called the PARTICIPLE.

" I deſire," ſays the author, " inſtead of the PARTICIPLE, to be permitted to call this word generally a *verb adjective*. And I call it by this new name becauſe I think it will make more eaſily intelligible what I conceive to be its office and nature.

" This kind of word, of which we now ſpeak, is a very uſeful *abbreviation*: for we have the ſame occaſion to *adjective* the VERB as we have to *adjective* the NOUN. And, by means of a diſtinguiſhing termination, not only the ſimple *verb* itſelf, but every *mood*, and every *tenſe* of the verb, may be made *adjectives*, as well as the *noun*. And accordingly ſome languages have *adjectived*

jectived more, and ſome languages have *adjectived* fewer of theſe *moods* and *tenſes*.

" And here I muſt obſerve that the *moods* and *tenſes* themſelves are merely *abbreviations*; I mean that they are nothing more than the circumſtances of *manner* and *time*, added to the *verb* in ſome languages by diſtinguiſhing terminations.

" When it is conſidered that our language has made but ſmall progreſs compared either with the Greek or with the Latin (or ſome other languages) even in this *modal* and *temporal* abbreviation; (for we are forced to perform the greateſt part of it by what are called *auxiliaries*, i. e. ſeparate words ſignifying the added circumſtances) when this is conſidered, it will not be wondered at that the Engliſh of itſelf could not proceed to the next *abbreviating* ſtep, viz. of *adjectiving* thoſe firſt *abbreviations* of *mood* and *tenſe*, which our language had not; and that it has therefore been obliged to borrow many of the advantages of this kind which it now enjoys, either *mediately* or *immediately* from thoſe two firſt-mentioned languages. And when it is conſidered that the nature of theſe advantages was never well underſtood, or at leaſt not delivered down to us, even by thoſe who enjoyed them; it will rather be matter of wonder that we have adopted into our language ſo many, than that we have not taken all.

" This ſort of word is therefore by no means the ſame with a *noun adjective* (as Sanctius, Perizonius and others after them have aſſerted). But it is a *verb adjective*. And yet what Perizonius ſays is true.—*Certè omnia quæ de Nomine adjectivo affirmantur, habet Participium.* This is true. The participle has all that the *noun adjective* has: and for the ſame reaſon, *viz.* for the purpoſe of *adjection*. But it has likewiſe ſomething *more* than the *noun adjective* has: becauſe the *verb* has ſomething more than the *noun*. And that *ſomething more* is nôt (as Perizonius proceeds to aſſert) only the adſignification of *time*. For every *verb* has a ſignification of its own, diſtinct from *manner* and *time*. And language has as much occaſion to *adjective* the *diſtinct* ſignification of the *verb*, and to *adjective* alſo the *mood*, as it has to *adjective* the *time*. And it has therefore accordingly *adjectived* all three—the diſtinct ſignification of the ſimple *verb*, and the *verb* with its *moods*, and the *verb* with its *tenſes*. I ſhall at preſent notice only *ſix* of theſe *verb-adjectives* which we now employ in Engliſh: viz. the ſimple verb itſelf adjective; two adjective tenſes; and three adjective moods.

" Bear patiently with my new terms. I uſe them only by compulſion. I am chiefly anxious that my opinion may be clearly underſtood; and that my errors (if they are ſuch) may plainly appear without any obſcurity or ambiguity of expreſſion; by which means even my errors may be uſeful.

" We had formerly in Engliſh only the ſimple *verb adjective*; and the *paſt tenſe adjective*. In addition to theſe two, we

we have now the convenience of four others, which I muſt call,

" The *potential mood active, adjective*;
The *potential mood paſſive, adjective*;
The *official mood paſſive, adjective*;
And *the future tenſe active, adjective*.

" Still have patience with me; and, I truſt, I ſhall finally make myſelf clearly underſtood.

" And firſt for our ſimple *verb adjective*. It was formerly known in our language by the termination-*and*. It is now known by the termination-*ing*.

" As the *noun adjective* always ſignifies ALL that the *unadjectived noun* ſignifies, and no more (except the circumſtance of *adjection*): ſo muſt the *verb adjective* ſignify ALL that the *unadjectived verb* ſignifies, and no more (except the circumſtance of *adjection*). But it has been uſual to ſuppoſe that with the *indicative mood* (as it is called) is conjoined alſo the ſignification of the *preſent time*, and therefore to call it the *indicative mood preſent tenſe*. And if it were ſo, then indeed the word we are now conſidering, beſides the ſignification of the *verb*, muſt likewiſe adſignify ſome *manner* and the *preſent time*: for it would then be the *preſent tenſe adjective*, as well as the *indicative mood adjective*. But I deny it to be either. I deny that the *preſent time*, (or any *time*) or any *manner*, is ſignified by that which is called (improperly) the *indicative mood preſent tenſe*. And therefore its proper name is merely the *verb—indicative* if you pleaſe: i. e. *indicative* merely of being a *verb*." P. 467.

Of this account of *participles* there is much that is obviouſly and indiſputably juſt, and ſomething that may admit of controverſy; while the reader muſt perceive the impoſſibility of pronouncing with confidence on the *whole*, till we be made acquainted with the author's notions of the *ſimple verb*. Whatever the *verb* has in common with the *noun*, may undoubtedly be *adjectived*; and as every *time*—paſt, preſent, and future, as well as every *manner* of action, paſſion, and exiſtence, may be expreſſed by *nouns*; all that is here ſaid of *adjectiving* the *tenſes* and *moods* of ſuch verbs as are *active*, *paſſive*, or *neuter* (we uſe the language familiar to grammarians) muſt be clearly underſtood, and will be readily admitted. We are even inclined to believe, with Mr. H. T. that what is called the preſent of the indicative, as well as the preſent participle, ſignifies no particular portion of time, but merely the relation of co-exiſtence between the *action* or *paſſion* expreſſed by the verb and ſomething elſe. To thoſe who have only learned grammar *rules*, without ſtudying the *principles* of grammar, this will indeed appear paradoxical; but to ſuch as ſhall read with due care what this author has

written on the ſubject, and pay proper attention to the meaning of the aſſertions—" God *exiſts*;" " the three angles of a plane triangle *are* equal to two right angles,"——the paradoxical appearance will vaniſh, and leave behind it an obvious truth; for, in thoſe aſſertions, to uſe the words of Perizonius, " preſens *fuit*, et preſens *erit*."

The only part of this long extract which will appear abſolutely new to our readers, and to ſome of them perhaps unintelligible, is the *official mood paſſive, adjective;* for Burdett is made to ſay that of ſuch a mood he has no notion whatever. The author does not like the title himſelf, though he is driven to it, he ſays, by diſtreſs, as he wants a term for that *mood* or manner of uſing the verb, by which we couple the notion of *duty* with it. It is what, in Latin, grammarians call the future paſſive participle, or the participle in *dus*, which we are generally obliged to ſupply by the words " *Is to be*," or " *Ought to be*." Thus the following line of Virgil—" INFANDUM, regina, jubes renovare dolorem"—is tranſlated by Douglas,

——————" Thy deſir, lady, is
Renewing of *untellybil* ſorow, I wyſs*."

" This was not the biſhop's fault, but the penury of the language. *Untellybil* means *what cannot be uttered*. But Virgil would not ſay *ineffabile*, when Æneas immediately proceeds to tell the tale; but he ſays INFANDUM—*that which ought not to be uttered;* which yet, to oblige the queen, he proceeds to tell. Dryden has endeavoured to avoid the word which the language would not permit him to tranſlate.

" Great queen, what you command me to relate,
Renews the *ſad* remembrance of our fate."

" In the *Old Batchelor*, when Nol Bluffe had been kicked, he ſays, (act 3, ſcene 9.)

" *Bluff.* By heav'n, *'tis not to be put up.*
Sir Jo. What, bully?
Bluff. The affront.
Sir Jo. No, *a*gad, no more 'tis, for that's put up, already."

" *Is not to be put up*, or, *is not to be borne*, may equally mean either *intolerabile*, or *intolerandum*, or *intoleraturum*. *That which cannot be borne*, or *that which ought not to be borne*, or *that which will not be borne hereafter*. Bluff meant either *intolerabile* or *intolerandum;* but Sir Joſeph agrees (argues?) with Bluff in the ſenſe

* Pitt tranſlates it in the ſame way.
" Ah mighty queen! you urge me to diſcloſe,
And feel, once more, *unutterable woes*." *Rev.*

of *intoleraturum*, becauſe the kicking was not a matter *de futuro*, but already paſt." P. 507.

Theſe obſervations make the author's notion of the *official mood paſſive, adjective* perfectly intelligible, and ſhow the ſuperiority of the Latin language in this reſpect over the Engliſh. Yet he admits that we have a few of theſe participles or *verb-adjectives*; for ſuch he conſiders the words LEGEND; REVEREND; DIVIDEND; PREBEND; MEMORANDUM; which properly ſignify—*that which ought to be read; that which ought to be revered; that which ought to be divided; that which ought to be afforded; that which ought to be remembered.*

The greater part of *Engliſh* participles are taken from the Latin, Greek, Italian, French, and other languages; and the etymological account given by this author of their formation, as well as of the formation of ſome *Latin* participles, is exceedingly ingenious, and to us ſatisfactory; but for that account we muſt refer to the work itſelf. The article has already ſwelled to a great extent, and we have yet ſome obſervations to make on the author's ſyſtem, conſidered in the light of *philoſophical* or *univerſal grammar*. We cannot however diſmiſs the participle from our view without confeſſing that we have been inſtructed by what is here ſaid of the terminations *ble, ive, ic*, and *full*, by means of which the different moods of the verb are, in the author's language, *adjectived*, and which he has proved to have each a diſtinct meaning of its own, though they are often confounded by good writers. Thus, as he obſerves, it is not uncommon to find

"SENSIBLE, in three different meanings; although (thanks to our old tranſlators) we have now in our language three diſtinct terminations for the purpoſe of diſtinction: we have *ſenſeful;—ſenſitive,—ſenſible;*—from *ſenſevole;—ſenſitivo;—ſenſibile;*—full of ſenſe;—which can feel;—which may be felt. Yet it is not very uncommon to hear perſons talk of—"a *ſenſible* man, who is very *ſenſible* of the cold, and of any *ſenſible* change of the weather;" and it muſt have occurred to every perſon, that the Liturgy is almoſt the only piece of Engliſh compoſition now much read in which the word *pitiful* retains its original and true meaning. It is now common to ſay a *pitiful* fellow when we mean an *object* of *pity* or *contempt;* but when we pray that, "though we be tied and bound with the chain of our ſins, the *pitifulneſs* of God's great mercies may looſe us, &c.," we uſe the word *pitiful* in its proper ſenſe.

But though we earneſtly recommend to our readers theſe two chapters on *participles*, in which they will find much information, highly valuable to all who are ambitious of writing a pure Engliſh ſtyle, we muſt yet confeſs, in the words of BURDETT, that on the whole they "have left us much unſatisfied."

"You have told me," ſays this friend, "that a *verb* is (as every word alſo muſt be) a *noun*; but you added that it is alſo *ſomething more*; and that the title of *verb* was given to it on account of that diſtinguiſhing *ſomething more* than the mere nouns convey. You have then proceeded to the ſimple *verb adjectived*, and to the different *adjectived moods*, and to the different *adjectived tenſes* of the verb. But you have not all the while explained to me what you mean by the naked ſimple *verb unadjectived*. Nor have you uttered a ſingle ſyllable concerning that *ſomething* which the naked verb unattended by *mood*, *tenſe*, *number*, *perſon* and *gender*, (which laſt alſo ſome languages add to it) ſignifies *more* or beſides the mere noun.

"What is the *verb*? What is that peculiar differential circumſtance which, added to the definition of a noun, conſtitutes the *verb*?

"Is the verb, 1. "Dictio variabilis, quæ ſignificat actionem aut paſſionem;" or, 2. "Dictio variabilis per modos;" or, 3. "Quod adſignificat tempus ſine caſu;" or, 4. "Quod agere, pati, vel eſſe, ſignificat;" or, 5. "Nota rei ſub tempore;" or, 6. "Pars orationis præcipua ſine caſu;" or, 7. "An aſſertion;" or, &c. "Nihil ſignificans, et quaſi nexus et copula, ut verba alia quaſi animaret;" or, 9. "Un mot declinable indeterminatif;" or, 10. "Un mot qui preſente à l'eſprit un être indeterminé, deſigné ſeulement par l'idée generale de l'exiſtence ſous une relation à une modification." P. 515.

All this Mr. H. T. pleaſed to call *traſh*, and we readily admit that great part of it deſerves no other name; but Burdett's own queſtion—"What is the *verb*?" is ſurely a moſt important queſtion; for till it be anſwered, it is impoſſible for any man to ſay whether the *ſimple verb* can be *adjectived* or not. Even of the ſeries of ſubſequent queſtions which are here ſtrung together, though moſt of them are fooliſh enough, the ſeventh ſeems to approach very near to the truth. No *one word* indeed, if it be expreſſive of but *one idea*, can be an *aſſertion*; becauſe in every aſſertion ſomething muſt be aſſerted of ſomething elſe; as, "Horne Tooke is learned." Here, to uſe the language of the logicians, HORNE TOOKE is the *ſubject*, and LEARNING the *predicate* of the propoſition, and learning is *aſſerted* of Horne Tooke, or to belong to Horne Tooke. This aſſertion is *marked* or *expreſſed* by the *verb*;

verb; and we apprehend that it is the *only* circumſtance in any propoſition which can be expreſſed by *no* word *but a verb*. *Exiſtence*, *action*, and *paſſion* may all be expreſſed by *nouns;* but nothing can be *affirmed* or *denied* or *declared* but by the *verb*, and therefore we are inclined to conſider *predication* as the differential circumſtance which conſtitutes the verb. This author, however, ſeems to be of a different opinion, and gives a faint promiſe to renew his converſations on language, if the twilight of his life be tolerably lengthened. We really wiſh that, for this purpoſe, it may be lengthened; for if he would exclude from his future converſations on language ſuch party politics as diſgrace the otherwiſe valuable volumes before us, we ſhould liſten with pleaſure, and, we doubt not, with advantage, to whatever he might ſay of the *verb*, as well as of the *pronouns*, which conſtitute an important claſs of words that have not been well explained by Harris, or Lowth, or Johnſon, or indeed any other grammarian with whoſe writings we are acquainted. The perſonal pronouns, as they are called, are unqueſtionably *abbreviations*; and it is perhaps not difficult to aſcertain, from their import as they are commonly uſed, of *what* they are abbreviations; but we ſhould be glad to ſee them traced from their origin, and to have what may be called their philoſophical analyſis confirmed by etymology.

Having beſtowed ſo much time and pains on *the Diverſions of Purley*, it is needleſs to add, that on the ſubject of *philology* there is no work in the Engliſh language, or indeed in any language with which we are acquainted, that ſtands higher in our eſtimation. We conſider it however not as a ſyſtem of *univerſal* or *philoſophical grammar*, but as the foundation laid for a *hiſtory* of language in its progreſs from rudeneſs to refinement. That the elements of the firſt language were communicated to man by his Maker we have not a doubt. This fact is recorded by Moſes, and is perfectly agreeable to all our notions of God, of man, and of language *. But of none of God's diſpenſations to man does it ſeem

* "If I am not much miſtaken, we have the expreſs teſtimony of Moses, that God did indeed teach men language: it is where he tells us, that *God brought every beaſt of the field, and every fowl of the air unto Adam, to ſee what he would call them: and whatſoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beaſt of the field*, (Gen. ii. 19, 20). Here,

ſeem to be the object to ſuperſede the neceſſity of exerting the human faculties either of body or of mind. We cannot therefore ſuppoſe that more of language would be revealed to the firſt pair than was neceſſary to ſerve their preſent purpoſes. If the *noun* and the *verb* were all that they had occaſion for (of which however we confeſs that we have more than a doubt), we may depend upon it that they were *immediately* taught the uſe of no other words; but left to enlarge their vocabulary as the ſtock of their ideas and notions became enlarged, and to form the rules of their ſyntax by the laws which regulated the train of their own thoughts or perceptions. If ſuch was the progreſs of language, it is natural to ſuppoſe, that when a word was wanted to denote any *quality*, the name of the *ſubſtances* in which that quality appeared moſt conſpicuous would be employed for that purpoſe, and *adjectived*, as the preſent author expreſſes it, by ſome ſyllable either prefixed or added, as ſhould be agreed on, for that purpoſe. Something analogous to this appears to have been in fact the proceſs by which the ſtructure of the Hebrew language was raiſed, on a comparatively ſmall number of *roots*, or primitive words; and it is probably the ſafeſt foundation on which to raiſe the ſtructure of any language.

Were it indeed poſſible to arrange every object of human apprehenſion under a certain number of *categories* and *predicables* (to uſe the language of Ariſtotle) *well defined* and *accurately diſtinguiſhed* from each other, it is obvious that a philoſophical language might be formed, of greater preciſion than any that has yet been ſpoken by man. But this, though often attempted, ſeems to exceed the powers of the human underſtanding. The ancient diviſion into *ten catagories* and *five predicables* has long been laid aſide; though nothing better ſeems to have been ſubſtituted in its ſtead by the moſt celebrated modern philoſophers. Locke appears to have given, as a complete enumeration, only four predicables*, in which number not one of the ancient predicables

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by a common figure of ſpeech, inſtead of directly *relating* the fact, that God taught man language, the hiſtorian *repreſents* it, by ſhewing God in the act of doing it in a particular mode of information; and that the moſt appoſite we can conceive, namely, elementary inſtruction, in the giving names to ſubſtances, ſuch as thoſe with which Adam was to be moſt converſant, and had therefore need of being diſtinguiſhed each by its proper name."

Warburton's Div. Leg. of Moſes, Book 4. ſect. 4.

* Eſſay; book 1. chap. 1.

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is included. Hume ſeems to have admitted ſeven *predicables* *, among which however he enumerates only two of Locke's, and not one of Ariſtotle's. It is vain therefore to look for a perfect language formed on ſuch arrangements as theſe; and indeed if a judgment may be hazarded from the Chemical Nomenclature of the French philoſophers, no great advantages are to be expected from a philoſophical language formed all at once on any plan.

In the analyſis of language, however, there is much room for philoſophical inveſtigation; and though that inveſtigation may be facilitated, it cannot, we apprehend, be ſuperſeded by ſuch etymological deductions as thoſe of the author now received. Whatever be the etymological origin of *adverbs*, *prepoſitions*, *conjunctions*, *adjectives*, and *participles*, the things ſignified by theſe words conſidered as *adverbs*, &c. are certainly different in ſome reſpect from the things ſignified by the *nouns* and *verbs* from which they are taken; and it is the buſineſs of the philoſopher to aſcertain that difference. This author ſometimes writes as if he thought that human ideas ſpring from the *words* by which they are expreſſed, and that they can be accurately diſtinguiſhed from each other only by means of *etymology;* but the deaf and dumb ſurely diſtinguiſh *ſubſtances* from their *attributes* as well as from the *relations* by which they are connected, though *they* have no *word* by which to expreſs either ſubſtance, attribute or relation; or from which to derive a ſingle idea. Language is ſo far perfect, and no further, as it is fitted to expreſs all the objects of human thought, and the *train* of thinking in the mind of the ſpeaker. It is the buſineſs of the grammarian to give it this perfection, or to explain to the learner the principles on which it has been ſo conſtructed as to anſwer its purpoſe. In performing either of theſe taſks, he will undoubtedly derive much aid from a thorough knowledge of the *verbal* progreſs of the language which he is to improve or illuſtrate; but ſuch knowledge will never enable him to ſhow the different import of different claſſes of words, or why ſuch words are connected in this or that manner, unleſs he accurately diſtinguiſh between the different objects of human thought, and have paid ſome attention to the laws by which his own train of thinking is regulated.

The buſineſs of the philoſophical grammarian therefore ſeems to be to take the words of any language, which he

* Treatiſe of Human Nature, Vol. I. pp. 33 and 125.

wiſhes to analyſe, as he finds them; to obſerve how they are arranged, and what object each is employed to expreſs by thoſe who are ſuppoſed to ſpeak or write that language moſt correctly; to inquire whether the words themſelves and their authorized arrangement accurately ſerve their profeſſed purpoſe; and to aſſign the *reaſons*, not the *technical rules*, why they do ſerve it, if he find ſuch to be the caſe; or, if he find it to be otherwiſe, to point out the defect, whether ariſing from the ambiguity of the words themſelves, or from the inconſiſtency of their arrangement, with the train of thought which they are intended to expreſs. When the copy-right of Mr. H. Tooke's book ſhall have expired, it will furniſh much valuable matter for a philoſophical grammar of the Engliſh language on this plan, as well as for an etymological dictionary of that language; but in its preſent form, *The Diverſions of Purley* can hardly be conſidered as a ſyſtem of *grammar* of any language or on any plan.

We obſerved in the introduction to our review of this work, that the author had contrived to blend his party politics with his philological diſquiſitions; and that it ſhould be our buſineſs to ſeparate theſe heterogeneous ſubjects, and to pay our chief attention to the latter, as being by far the moſt worthy of attention. We have adhered as cloſely as poſſible to our reſolution, from which, indeed, we have met with no temptation to deviate. The man, who, in 1805, could gravely publiſh as his opinion, (p. 487,) that "the French ought to be contented with their revolution, and to take the good and the bad together; becauſe the *good* preponderates *beyond all compariſon over the bad*"!! may be a learned etymologiſt, but in the character of a political writer he is ſurely incapable of longer impoſing on the good ſenſe of even the loweſt and moſt illiterate of the Engliſh multitude.

ART. VII. *Travels to diſcover the Source of the Nile in the Years* 1768, 1769, 1770, 1771, 1772, *and* 1773. *By James Bruce, of Kinnaird, Eſq. F. R. S.* 8vo. 7 vols. 4l. 16s. Longman. 1805.

NOTWITHSTANDING the various cavils, ſuſpicions, and objections, which were directed againſt theſe Travels on their firſt appearance, their reputation is eſtabliſhed, and the

the authenticity of their information ſo far confirmed, that with reſpect to their principal contents no doubt any longer remains. That Bruce reſided for a long time at Gondar, that he poſſeſſed the general eſteem of the Abyſſinians and the confidence of their ſovereign, that he viſited at leaſt what in that country was underſtood and believed to be the ſource of the Nile, is eſtabliſhed by concluſive and incontrovertible evidence. Sir William Jones at Calcutta, and Mr. Brown at Grand Cairo, met with individuals who remembered Bruce in Abyſſinia, and bore willing teſtimony to the general accuracy of his communications. That he was occaſionally miſled, perhaps by vanity, perhaps from the want of ſufficient inveſtigation, ſometimes from miſinformation, and ſometimes from the want of due knowledge on the ſubjects he diſcuſſed, we are not at all inclined to diſpute. But we are ſtill juſtified in eſtimating theſe volumes of his Travels as an important and valuable acceſſion to our ſtores of knowledge, and the individual himſelf as entitled to a conſiderable portion of our eſteem and admiration. It would be abſurd to deny him great pertinacity in the proſecution of his object, perſonal intrepidity, ſagacity, knowledge of the human character, and thoſe other qualities and talents peculiarly fitted for one ſo circumſtanced, whoſe reſearches were ſo remote, ſo perplexed, and ſo difficult of attainment.

The original work is ſo well known, and has been in ſuch various hands and different languages, that it ſeems only neceſſary for us to explain to the reader what acceſſions of information are to be found in this new edition, and to place before him a few of ſuch ſpecimens as to us appear more intereſting and compatible with our limits.

The work commences with an account of the life and writings of Mr. Bruce, which is drawn up with much vigour and perſpicuity, of courſe with the feelings of a friend, but with no inſenſibility of that friend's infirmities. We heartily agree with the writer in his concluſion, that whatever theſe infirmities may have been, the name of Mr. Bruce is juſtly entitled to a place in the liſt of thoſe who have been eminently conſpicuous for genius, valour, and virtue.

We are next preſented with a collection of letters to and from Mr. Bruce, many of which are very curious and valuable. We lament that we can inſert but two of theſe, but both are curious, and the firſt in particular, if that were neceſſary, is ſtrongly corroborative of Mr. Bruce's accuracy.

[This paper is the ſcroll of a letter from L. Balugani, Mr. Bruce's aſſiſtant, to ſome perſon of rank in Italy. It is unfiniſhed, without any addreſs, all in Balugani's hand-writing, and curious, as it was written after the journey to the Sources.]

"TRANSLATION.

"If I thought I ſhould have the ſame reputation with your Excellency that the moſt part of travellers uſually have, I would omit to inform you, that, after having remained eight months in Gondar, the capital of Ethiopia, without being able to viſit the ſources of the Nile, ſo much ſought after in every age, we have, at laſt, by God's aſſiſtance, entered Gondar, on the 18th of November, from that journey. It is the ſecond time that it has been undertaken. The firſt was in May laſt, but with ſuch bad fortune, that we were robbed the firſt day after our outſet, and the value of what was carried off is computed at 50 ounces of gold; beſides that we nearly loſt our lives. Till this day the government has always promiſed to make the whole be reſtored, but to no purpoſe. The robber is related to the royal family, and it is impoſſible to do any thing againſt him; the affair is protracted by words until the time come when we muſt depart, without any reſtitution of what we have loſt. But patience! the journey to the fountains of the Nile, our principal object, is accompliſhed; and we can ſay in the face of many ſovereigns of antiquity, that we have ſeen what they had ſo long deſired to ſee, but always, for want of information, took thoſe roads which led them far from their purpoſe. Now, that this is done, if it pleaſe God, we ſhall not delay to return home; and the world ſhall have a true account of Ethiopia, with a map of thoſe places which we have viſited, and their poſitions aſcertained by moſt accurate obſervation with large inſtruments; ſhowing what errors have been committed by thoſe who have given maps of Ethiopia, and what nonſenſe and falſe aſſertions have been uttered concerning the manners, religion, government, and, in ſhort, all that relates to the hiſtory of the country; to the moſt part of which, I, who am on the ſpot, can bear witneſs, that it has either been abſolutely falſified, or ſtated very far from the truth, whether through ignorance or other cauſes I know not, but the fact is ſo clear as to be indiſputable. I ſhall not enter into a detail of our journey, as that might diſpleaſe my maſter, who intends to give a complete account of it; but ſhall confine myſelf to the deſcription of a particular cuſtom uſed by the people that live near the fountains of the Nile, who, though they call themſelves Chriſtians, appear to be only ſo in name, but not in reality ***."

"No.

" No. 38.

" LETTERS FROM THE REV. DR. HUGH BLAIR TO MR. BRUCE.

" DEAR SIR,

" I have at length got hold of your book, and gone through it all. As I was ſo great an advocate with you for the publication, you may naturally expect to have my opinion of it when publiſhed. With the reſt of the world, I had great expectations from the work, and I can now ſay, that I have not been diſappointed. Large as your book is, and in all its parts not equally intereſting, I can aſſure you I was ſorry when I had done with it. It contains much information, and much curious matter. You have made a great addition to our knowledge of the geography of the world, and revealed a part of the earth that was before unknown. There has been a ſort of prejudice againſt your Abyſſinian annals, and I believe it is the part of the work leaſt generally read. I went through the whole, however, and was entertained with the hiſtory of that ſtrange and ſavage people. There is much eccleſiaſtical information in that part of the work. Indeed, without reading that part of it which approaches to our own times, when we come to the reign of King Bacuffa, there is no underſtanding the ſubſequent intrigues of court which occur in the hiſtory of your own adventures. I muſt obſerve, however, that in theſe intrigues there occurs ſometimes a confuſion and intricacy, through the ſimilarity, and ſometimes the ſameneſs, of Abyſſinian names for different perſons. In your memorable paſſage through the Nile with the king's army, for inſtance, before the battle of Limjour, in the third volume, you mention Ayto Aylo and Tecla Mariam as loſt in the paſſage, and never more heard of. As I knew theſe perſons to have been great friends of yours I was very ſorry for their death, and wondered that you did not lament more over it. But I found afterwards (if I am not miſtaken) that your two friends of that name were ſtill living, and that theſe muſt have been ſome other perſons. We hear afterwards of a Tecla Mariam, a young lady of great beauty, who, I ſuppoſe from the name, muſt have been a daughter of your friend the ſecretary. In that multitude of ſtrange names, however, great diſtinctneſs in repeating them was requiſite.

" Your adventures in your return from Abyſſinia, and the many perils you had to encounter, is a moſt intereſting part of the work. By that time, however, I was become ſo much acquainted with your Abyſſinian princes and chieftains, your Ras Michael, that terrible fellow, and your Meſſrs. Faſil, Guſho, Powuſhen, &c. that I was ſorry to leave the hiſtory of their adventures. You make me abſolutely in love with your Ozoro Eſther. Have you never heard a word of what is become of her

and

and your other old friends there? I ſhould wiſh much to know. You drop a hint, that you have heard a report of King Tecla Haimanout's being defeated and ſlain. Conſidering the great connection you had with him, and ſtill more with theſe two brave men, Ayto Confu and Engedan, I wonder you did not manage ſome correſpondence, by means of Jidda, to hear ſomething of the ſtate of that country after you left it. You ſee that you intereſted me in your Abyſſinian ſtory.

"With regard to your being ſo much the hero of your own tale, which all the petty critics will be laying hold of, that is what I find not the leaſt fault with. On the contrary, I have always been of opinion, that the perſonal adventures of a traveller in a ſtrange country are not only the moſt entertaining, but amongſt the moſt inſtructive parts of the work, and let us more into the manners and circumſtances of the country than any information that general obſervation can give us. You have gone through more hardſhips, and have encountered dangers in a greater variety of trying circumſtances, I am fully perſuaded, than any man now alive. And whatever thoſe who are unacquainted with you may think, they who know as well as I do the uncommon powers both of body and mind which you poſſeſs, will find nothing, but what is perfectly natural and credible in any circumſtances which you relate of your conduct.

"In the courſe of your work you have introduced ſome diſcuſſions, which I ſee will be conſidered as unneceſſary. What you have ſaid in defence of Oriental polygamy is ingenious, and I really think well ſupported. I am in the ſame ſentiments with you about what you call the paroxyſm of modern philanthropy reſpecting the ſlave trade; but I do not ſee that you had much occaſion to enter into that controverſy. In the long diſſertation in the firſt volume concerning the Cuſhites, their carriers the ſhepherds, the origin of language, &c. you are very learned. But in a ſubject of ſuch remote antiquity the authorities are, to to ſay the truth, very ſlender and doubtful. However, your diſcuſſion is as plauſible as any of that ſort of conjectural erudition can be.

"Before your finally leaving Abyſſinia, I expected you to have given us ſome general views of the country where we had been travelling ſo long; the ſize and extent of the empire; the number of its population, ſo far as you could conjecture; the climate and ſoil in general; the character of the people; and many miſcellaneous obſervations on manners which had been omitted. Several of theſe things, I confeſs, may be picked up in different parts of your narrative, and in the chapters where you give an account of the diviſion of the Abyſſinian provinces, &c. But ſtill it would have been of great uſe to have brought together, in one view at laſt, ſuch of theſe particulars as I have ſuggeſted, in one chapter, that the reader might leave the country

try

try with a diſtinct and ſummary impreſſion of it on his mind. If there be any deſideratum in the book, I think it is this; and in a ſubſequent edition I ſhould be very glad to have ſuch a chapter added. It is, for inſtance, a very ſingular circumſtance in Abyſſinia, that there is no ſort of dancing practiſed, in which they differ ſo totally from the nations on the weſtern coaſt of Africa. You do mention this, but ſlightly; it would deſerve, I think, to be more fully brought out, and would naturally lead into ſome diſcuſſion concerning the character and temper of the natives, their general manner of living and paſſing their time, &c. In converſation I remember your telling me, that Abyſſinia was a kingdom not ſo large as France. I do not remember any general view of its extent or population in your book.

" With regard to your ſtyle, I was ſo much carried along with the matter that I gave no critical attention to it. In general it appears to me eaſy, natural, and unaffected, which is all that in a work of ſuch length is required.

" Your deſcription of what paſſes at an Abyſſinian feaſt was neceſſary to be given, as a hiſtorian, though it exhibits, I muſt confeſs, a very indecent ſcene, and gives a view of manners carried to a degree of public diſſolution which prevails not in Otatheite, nor in any regular ſociety I ever read of. This, I think, might give room for ſuch diſcuſſion on the manners of the people as I wiſhed to be added to your book. They are certainly, as you often hint, a very ſad race. In what manner do the ordinary and common people live?

" I am freſh come, as you may ſee, from reading your book, which I have juſt now returned to the bookſeller who lent it me. Being full of your ſubject, I have thrown out all that at preſent occurred to me on it, with that entire freedom which I know you will take in good part, though there are none of my obſervations of much conſequence. It would have been a thouſand pities if you had gone to your grave without giving ſo great an acquiſition of diſcovery to the learned world.

" I have a great inclination, in place of deſigning you, on the back of this long letter, " of Kinnaird," to deſign you " of Geeſh, Eſq." Your lordſhip of the fountains of the Nile, I really think, ought to be perpetuated by this title. I would change the name of Kinnaird into Geeſh; and I think you ſhould obtain leave from the Herald's office to have ſome emblem of the fountains of that celebrated river brought into your coat of arms. Wiſhing you all health and proſperity, after your long labours, I have the honour to be, with great eſteem and reſpect, my dear Sir, your moſt obedient and affectionate humble ſervant,

" Reſtalrig, June 17th, 1790. HUGH BLAIR."

Theſe letters are followed by the epitaph on Mr. Bruce and his wife, and a liſt of ſuch books as the author uſed

and

and conſulted. The work itſelf then commences, as before, with a dedication to the King, and a very elaborate and well-written introduction. Upon this, as well as upon the main body of the work, it does not appear neceſſary for us to comment. They have long been before the public, and their claims to reſpect and attention permanently fixed.

At the end of the firſt book are ſubjoined remarks on the boats of the Nile by Luigi Balugani, Mr. Bruce's companion and aſſiſtant; obſervations on the early hiſtory of Arabia, Egypt, and Ethiopia; and a letter from Mr. Bruce to Dr. Burney on Egyptian and Abyſſinian muſic. This is copied from Dr. Burney's General Hiſtory of Muſic, but ſeems properly reprinted here. We have next ſome animadverſions on the above letter by the Editor.

As an appendix to the ſecond book, the reader is preſented with a ſummary view of the Egyptian theology, from the Hebrew and Greek writers, intended to illuſtrate the remains of Egyptian antiquity, mentioned in books I. and II. We are alſo furniſhed with additional proofs that Egypt was peopled from the ſouth and the confines of Ethiopia; but what in our judgment is not leſs valuable, we have a vocabulary of the Amharic, Falaſhan, Gafat Agow, and Tcheretch Agow languages. Mr. Bruce brought from Habbeſh the Song of Solomon in all theſe languages. We ſhall inſert part of this curious paper.

"This vocabulary, which, notwithſtanding its length, I have ventured to ſubmit to the curioſity and indulgence of the reader, gives a very tolerable view of the five languages ſpoken at preſent in Abyſſinia. In tranſcribing it into Engliſh characters there are, however, ſeveral difficulties, which muſt be known and underſtood in peruſing it, of ſuch a nature as to lay every attempt of the kind under conſiderable diſadvantage.

"The Ethiopic alphabet conſiſts of 26 letters, which are all reckoned conſonants. Every letter has ſix changes made on it, to denote the vowels, which are taken in this order, u, i, â, ê ĕ, ô. Even the ſimple letter, without any change in figure, is underſtood to imply the ſhort vowel ă, and is ſo uſed in writing. Thus, no word can be ſpelled in this alphabet in which two conſonants come together without a vowel between them; though the natives elide in pronunciation certain vowels, which the writer is obliged to expreſs by the nature of the letters, wherever cuſtom and the rules of the ſpoken language permit it to be done. A ſtranger cannot make theſe eliſions accurately unleſs he have heard the word pronounced, and the accent laid on the proper ſyllable. Long vowels are never omitted in pronunciation; ſhort ones frequently are, eſpecially that which is at the end

end of the word. The eliſions in the preceding table are very few, and never made but on ſome kind of authority. The conſonants are expreſſed by the letter moſt nearly correſponding to each in Engliſh, and the vowel or diphthong following, by the value given it in Ludolf's Grammar, p. 2. (Edit. 2. A. D. 1702.) and explained from p. 3—22.

"The vowel following the ſimple figure of each letter is ſounded like a in hat or e in bet. The other ſix are ſounded, u, like u in full; i like ee in feel; â like a in hall; ê like e in mâil, or in the French words fête and bête: ĕ is pronounced as ŭ in the French words butin and feu. It is a thick, obtuſe ſound, extremely common in Abyſſinia and among the African Moors. The thick lips of the Negroes, added to a violent manner of articulation peculiar to the Arabs, Moors, Abyſſinians, native blacks, and perhaps to all nations within the torrid zone, make the obſcure ſound of a vowel, which more or leſs attends the pronunciation of every hard conſonant, much more perceptible than in Britain. This ſmart manner of articulating may be obſerved in a good ſpeaker of Engliſh, contraſted with the drawl of a Scotch peaſant. It is quite obvious in the mouth of a Frenchman or Italian. In the mouth of a black African Arab, whom I once heard ſpeak his native language, it was ſtriking beyond deſcription; and illuſtrates, in the cleareſt manner, the reaſon why Mr. Bruce writes Yagoubĕ for Yakoub, awide for awid, Yaſinĕ for Yasin, Muſſowa for Maſuah, Goutto for Gouta. In theſe words the natives articulate a ſhort obtuſe e, like the French e mute, and change a and o into the ſame kind of vowel.

"The Ethiopic conſonants kaf and kef I have expreſſed by k; hoi, harm, and haut, by h; though theſe, in Engliſh, are only approximations to their true ſounds, which differ from one another in degree, and from every Engliſh articulation. Wherever quh, ts, ſh, dj, tch, or tſh occur, they ſtand for the Ethiopic and Amharic letters, ewa, dipthong; tſadai, and tſappa; ſhat (Amb.) djent; tchawi, or tchait; which are pronounced as wh in when, ſh in ſhall, j or dge in judge, and ch in church, but with much more force and harſhneſs.

"The Gafat dialect differs from Amharic very little, except in the addition of the harſh conſonants djent, tchawi, and ſhat.

"The Agow and Tcheretch Agow are kindred dialects, though the reſemblance is not very great, on account of the influx of Amharic, Falaſhan, and Geez into both theſe languages.

"The Falaſhan, though evidently corrupted with Geez and Amharic, is an original tongue, once the language of Gojam, Dembea, Begember, and Samen, and perhaps of all Ethiopia.

"A vocabulary of the Galla language, which is ſpoken by a very powerful and extenſive nation of African ſavages, who rule from the lake of Dembea to the line, and have conquered the beſt provinces of Abyſſinia, will be found in the Appendix to

book

book III. following Mr. Bruce's account of them, under the reign of Melic Segued." P. 497.

The third volume and a large part of the fourth is appropriated to the hiſtory of Abyſſinia, a portion of the work important beyond all doubt in itſelf, but which has not intereſted the general curioſity. At p. 202, vol. IV, the narrative of the Travels is reſumed. To books 4, 5, and 6 is an appendix, containing a regiſter of the quantity of rain which fell at Gondar in the year 1770, an additional account of tranſactions at Gondar, and of the journey to the ſources of the Nile, tranſcribed for the firſt time from Mr. Bruce's common-place book. Of the journey to the ſources is alſo a complete journal, written in Italian by Balugani, his attendant. That the reader may the better judge of the controverſy about the diſcovery of the ſources, which has been attributed both to Peter Paez, the jeſuit, and to Jerome Lobo, the preſent Editor has ſubjoined the accounts of them both, with obſervations upon them, which we are of opinion do no more than ſtrict juſtice to the claims of Mr. Bruce. In the ſixth volume we have no new matter, but in the ſeventh we have ſome curious information reſpecting Abyſſinia, taken from various journals and common-place books, and more particularly illuſtrative of the route from Koſcam in Abyſſinia, to Aſſouan in Egypt, by the way of Sennaar. The following new matter is a tranſlation from the Italian of Balugani.

"Servants wages at Gondar. At Gondar a maid-ſervant receives 15 ſalts per annum, and is fed in the houſe. A man-ſervant is paid four pataka yearly, which correſpond to four wakea, or ounces of gold, Abyſſinian weight, and receives beſides, two loaves, or cakes of teff, for his ſupport daily. If his maſter is good, he ſometimes gives him a little fleſh, lentils, or vetches. He is not obliged to clothe him, but he ſometimes gives him a pair of trowſers, which conſiſt of about one-fourth of a yard of white cloth.

"With reſpect to carriage, &c. three bundles of wood, which are brought from Tchagaſſa, three hours walking, coſts a ſalt. The carriage of a jar, or manteca, full of wine or honey, from Emfras, eight hours journey, pays a ſalt, of the weight of of three faranzala or ſo.

"Thirty-three teff of bread coſt a ſalt; the loaves are about 3 lines thick and 18 inches diameter. A pair of ſhoes (pantuffle) coſt a ſalt: $8\frac{1}{4}$ peeks of cloth is the leaſt gift that can be offered in the country.

"Bouza. Manner in which the Abyſſinians make a kind of beer, that in their language is called bouza.

"To make this they uſe tocuſſo ſimply, but ſometimes they mix

mix it with grain (wheat), or dora, or all three together; but in ordinary tocuſſo is beſt. A jar of tocuſſo, or of the three ſorts of grain, contains as much as is ſufficient to make two loaves, that are a tenth part of the whole jar; beſides which they uſe about half a rotol of gheſh leaves. The firſt part of the proceſs is to grind the tocuſſo, after which they take a fourth part of it, and knead it with water and leaven, as if to make bread. This they put in a jar to ferment for two days, at the end of which they make a good many thin large cakes, and dry them on the fire till they become as hard as a ſtone, then break them down into crumbs, and put them into a large veſſel full of water, capable of holding ſix times the volume of the grain; or for one jar of grain the veſſel holds five of water, and one for the quantity of grain. At the ſame time that they put in the bruiſed bread, as above-mentioned, into that quantity of water, the other things ſhould be got ready to go in alſo. The grain ought to be fermented for two days, then dried in the ſun, and afterwards ground into meal. The gheſh-leaves are ground likewiſe. The remainder of the meal, or thoſe three-fourths which were not uſed to make the bread, muſt be put into a hollow oven, over a fire, with a ſmall quantity of water, and conſtantly ſtirred with a ſtick until it become a paſte; and when the water is dried up, more is put in, conſtantly ſtirring the maſs until it become black like a coal. The whole ſo prepared, the crumbs, the maſs, and the loaves, are put together into the large jar, and let alone for a day, after which it is poured off, and preſerved in jars well ſtopped. At the end of ſeven or eight days this liquor begins to be too ſtrong, and is beſt when freſh, two or three days old.

"Marriage. Marriage is not conſidered in Abyſſinia as a ſacrament, yet the church ordains ſome rules to be obſerved, in order that the man and the woman may be faithful towards one another. The ordinary method of marriage among people of condition, and among thoſe who moſt fear God, is the following: the man, when he reſolves to marry a girl, ſends ſome perſon to her father to aſk his daughter in marriage. It ſeldom happens that ſhe is refuſed; and when ſhe is granted, the future huſband is called into the girl's houſe, and an oath is taken reciprocally by the parties that they will maintain due fidelity to one another. Then the father of the bride preſents to the bridegroom the fortune that he will give: it conſiſts of a particular ſum of gold, ſome oxen, ſheep, or horſes, &c. according to the circumſtances of the people. Then the bridegroom is obliged to find ſurety for the ſaid goods, which is ſome one of his friends that preſents himſelf, and becomes anſwerable for him in caſe he ſhould wiſh to diſmiſs his wife, and be not able, through diſſipation or otherwiſe, to reſtore all that he has gotten.

"Further, at the time when they diſplay the fortune of the bride, the huſband is obliged to promiſe a certain ſum of money,

or an equivalent in effects, to his wife, in caſe he ſhould chuſe to abandon her, or ſeparate himſelf from her. This muſt alſo be confirmed by an oath of the future huſband and of his ſurety. A certain time, of twenty or thirty days, is determined alſo by a reciprocal oath, that on the laſt of theſe they will go together to church, and receive the ſacrament. When all theſe things are are concluded, the future ſpouſe appoints the marriage-day, and then returns home. When that day arrives, the intended huſband goes again to his bride's houſe, where ſhe appears, and ſhews him her moveables (mobiglia) or clothes; and he muſt promiſe and ſwear anew the forementioned articles, and that he will uſe his wife well, never leave her without meat or cloathing, keep her in a good houſe, &c. all which his ſurety muſt confirm. When this is over, the bridegroom takes his lady on his ſhoulders, and carries her off to his houſe. If it be at a diſtance he does the ſame thing, but only goes entirely round about the bride's houſe, then ſets her down, and returns her into it. After this ceremony a ſolemn banquet takes place, conſiſting of raw beef and bread, and honey-wine or hydromel, or another beverage from grain, called bouza, a ſort of beer, very ſour and diſguſting. The feaſt being ended, the parties mount each a mule, and ride to the bridegroom's houſe, where is concluded all the ceremony neceſſary to marriage before they live together. When they have lived together during the appointed term of twenty or thirty days they muſt both appear at church, and declare before the prieſt that they are huſband wife, and that they are come to receive the ſacrament. The prieſt without more ado celebrates maſs, they communicate, and return home.

"After ſome time, although both have ſworn to live all their life faithful to one another, they take the liberty to ſeparate; if it is the huſband who wiſhes to get off, he or his ſurety muſt pay the wife that which ſhe brought, and likewiſe the ſum ſtipulated in caſe of ſeparation. If they have had children, the boys always go with the mother, even if there were but an only child; if there be no boys, ſhe takes none of the girls. When the ſeparation comes from the lady, the huſband is liable to no reſtitution, provided he has been always faithful to a married ſtate, as promiſed; but if it is on account of his bad conduct or irregular life that ſhe forms this reſolution, he is always ſubject to his promiſe and the above-mentioned articles.

"It ſometimes happens that the huſband and wife mutually, without any cauſe of ill-will, agree to part; in this caſe, the effects brought by the wife are united with the ſum ſtipulated by the huſband, then divided into equal ſhares, of which the parties take each one, and return to their former places of abode.

"This is the eſtabliſhed form of thoſe marriages which are ſaid to be celebrated juſtly, and according to the church. But, with regard to inferior people, theſe ſeldom take place; in proof of which I can mention what a perſon of credit aſſerted, who

had lived twenty-five years in this country. He affirmed, that in all that time he had not ſeen nor known of a marriage at the church, in the places where he lived, except one ſingle inſtance. I may add to his the teſtimony of a prieſt in Tigre, who ſwore ſolemnly, that in all Addua, the capital of that province, he was the only man who was married according to the church, that is in the forementioned manner.

"The ordinary way of marrying is this: when two perſons ****. Here the MS. breaks off, L. Balugani having been either interrupted or weary of the ſubject. It is to be regretted, that he has not given the manner in which the bulk of a nation, very little influenced by Chriſtianity, perform one of the moſt eſſential ceremonies in life. His account of the marriage of the church is confirmed by Gregory of Hagara-Chriſtos, in Ludolph's Abyſſinian Hiſtory and Commentary.

"It may be gathered from various hints in Mr. Bruce's papers, that the Abyſſinian peaſants and ſoldiers marry in a few minutes. No ſettlement, portion, or ſurety being neceſſary, they eat an ox or two or three ſheep raw, the favourite method of cutting pieces from them while alive being preferred; a great deal of bouza is drunk on the occaſion; dancing, ſhouting, and various kinds of licentiouſneſs are practiſed; if a prieſt be near he ſprinkles them with holy water, and repeats a hallelujah. The company join in the benediction, and no delicacy of manners conſtrains either the parties or the gueſts. The bride does not appear abroad till about ten days after her marriage. Theſe connections are eaſily diſſolved; but the king's judges, and the governors of provinces, take care that the children ſhall be maintained by their parents or others. Judgment is given in all matters by the civil courts, nothing being left to the clergy but the deciſion of matters fixed by the canons (kanoun) or poſitive law of the church."

The additional articles in natural hiſtory are a deſcription of the caſſia fiſtula, toberne montana, kummel, &c. &c. To theſe are ſubjoined obſervations of latitude and longitude, made by Mr. Bruce in Africa during a period of four years. We have alſo a diſſertation on the progreſſive geography of the Bahar-al-Abiad and the other branches of the Nile, with an account of the Ethiopic manuſcript from which Mr. Bruce compoſed the hiſtory of Abyſſinia. At p. 410, V. VII. we find an account of the price of writing-books at Gondar, and a deſcription of ſome of the moſt valuable works in Mr. Bruce's collection of Arabic manuſcripts. An index to the whole work is added.

Our opinion of the work itſelf has before been given, and we are not inclined to retract it, from the few ſcattered errors and imperfections which later travellers, on more care-

ful inveſtigation or more recent diſcoveries may have been enabled to point out. The acceſſions to the original publication given in this edition are highly important, intereſting, and valuable, and obtain for the editor the praiſe of careful and judicious ſelection, a vigilant attention to the fame of Mr. Bruce, as well as of ſagacious arrangement of his materials. We have no doubt that his pains are already recompenſed in the extenſive circulation of a work which we ſhall ever eſteem an honour to the Britiſh nation.

ART. VIII. *Opuſcula Ruhnkeniana, quæ aut ſeorſum è prelo emiſſa jam fere evanuerunt, aut voluminibus impenſo pretio venalibus adjecta, juvenes antiquæ venuſtatis amantes plerumque latuerant, in lucem et utilitatem communem iterum vindicata. Accedunt epiſtolæ novem ad J. P. D'Orvillium nunc primum in conſpectum eruditorum prolatæ. Præfationem et indices adjecit Thomas Kidd, A. M. E Coll. SS. Trin. Cantabrigiæ.* 8vo. circiter 410. pp. Lunn, &c. 1807.

IN announcing this publication, we conceive that we are rendering a very acceptable ſervice to all claſſical ſcholars, who cannot but approve the deſign of collecting into one volume the ſcattered pieces of Ruhnkenius, which could not otherwiſe be procured without great difficulty and delay; and ſome of them hardly by any care, or at any price. The acknowledged eminence of Ruhnkenius, as a ſcholar and a critic, ſo well illuſtrated by Wyttenbach in the life which he has written of him, and the abundant ſervice he has rendered to the cauſe of literature, render his name dear to all who have a zeal for that cauſe, and ſtamp a value upon every trace of his pen. The wiſh to follow him into every ſpot which his genius and knowledge have illuminated, cannot be more amply gratified than it is in this volume, by the indefatigable induſtry of Mr. Kidd. Not contented with collecting his ſcattered tracts, and enumerating all the works that bear his name, Mr. Kidd, in the preface to this volume, has followed him into all thoſe incidental illuſtrations which he has ſupplied to other critics, from his knowledge of manuſcripts, and his wonderful acuteneſs of inveſtigation. A conſiderable part of this preface is occupied by the liſt of paſſages in which Koppiers, Baſſius, Valckenaer, Koënius, Brunck, and all contemporary critics, have interwoven the

ſuggeſtions

ſuggeſtions and diſcoveries of Ruhnkenius, from manuſcript authorities, in their notes to various works. This curious and very uſeful enumeration is thus ſummed up by the Editor.

"Hactenus de uberrimis illis copiis, quas ex codicibus MSS. impenſo labore congeſtas, pleno cornu diffudit Ruhnkenius, partim ſuis annotationibus anecdota aptè connexens, partim amicis edenda benigniſſimè concedens. Quantam ſegetem, quantam materiam ſuo nomini comparaverat! His exploratis, et ſubductis rationibus, quiſnam Ruhnkenio in antiqua gloria ornanda anteponendus eſt? Quiſnam luculentius civitatem eruditam *beavit divite lingua.*" P. xxii.

This collection is immediately followed by a liſt of Ruhnkenius's publications, in chronological order, including alſo thoſe works of others in which he bore a conſpicuous part. From this liſt we ſhall extract the part that ſtrictly belongs to Ruhnkenius, marking with an aſteriſk (as Mr. Kidd alſo has done) the pieces which are compriſed in the preſent volume.

1. * Diſputationes duæ de Gallâ Placidiâ Auguſtâ. 1748.
2. * Greek Verſes addreſſed to J. Dan. Lennep. The worſt production we have ſeen from the pen of Ruhnkenius.
3. * Nine Letters to D'Orville, now firſt publiſhed from the Autographs in the D'Orvillian Collection at Oxford, in the Bodleian Library.
4. Epiſtola Critica I. in Homeridarum Hymnos et Heſiodum, ad L. C. Valkenaerium. 1749.
5. Epiſtola Critica II. in Callimachum et Apollonium Rhodium, ad J. A. Erneſti. 1751.
6. * Præfatio ad Thalelæi, Theodori, &c. Commentarios in Tit. D. et Cod. de Poſtulando, ſive de Advocatis. The aſteriſk is here omitted in page xxiv. but ſupplied in the Corrigenda.
7. Timæi Sophiſtæ Lexicon vocum Platonicarum. L. Bat. 1754. Reprinted, with additions, in 1789.
8. * Oratio inauguralis de Græcia artium ac doctrinarum inventrice, &c. 1757.
9. * Oratio de Doctore Umbratico. 1761. About this time, as Mr. Kidd has noticed, Ruhnkenius made the intereſting diſcovery that the Treatiſe on Rhetoric, publiſhed by Aldus among the *Rhetores Græci*, under the name of Apſines, contains in fact the remains of the loſt treatiſe of Longinus, on that ſubject. This is proved not only by the internal evidence of ſtyle, but by a conſiderable quotation made by the ſcholiaſt on

Hermogenes, in the ſecond volume of the *Rhetores*, and expreſsly attributed to Longinus. The reader may ſee the paſſage of the falſe *Apſines*, and that cited as from Longinus, compared together, by being printed in parallel columns, both in the preface now before us, and in the *Britiſh Critic* for May 1806, p. 576.

10. * Ex Epiſtolio ad J. F. Heuſinger, de codice MS. Etymol. Mag. olim Gudiano. 1763.

11. Diſſertatio Hiſtorica de Antiphonte, Oratore Attico. 1765.

12. * Præfatio ad Heſychii Albertini tomum alterum, cui adjecta eſt diſputatio præſtantiſſima, de Feſtis Dionyſiorum apud Atticos. 1765.

13. Elogium Tiberii Hemſterhuſii. 1766 and 1789. This has ſince been reprinted at Leipſic in 1801, with Wyttenbach's Life of Ruhnkenius himſelf.

14. An Edition of Rutilius Lupus, "de figuris ſententiarum et elocutionis:" to which is prefixed, the "Hiſtoria Critica Oratorum Græcorum:" a truly admirable work of Ruhnkenius; "libellum verè aureum," as Mr. K. expreſſes it.

15. Unpubliſhed Fragments of Appian, (ex Grammatico Sangermanenſi) communicated to Schweighæuſer.

16. * Additions inſerted in the fourth volume of Heyne's Virgil, extracted, and here reprinted.

17. * A Letter to Jacob Van Vaaſſen. 1776.

18. Diſſertatio de Vita et ſcriptis Longini, præſide D. Ruhnkenio. 1776. Attributed to Schardam, in Toup's Longinus. 1778.

19. An Edition of C V. Paterculus, in two Volumes. 1779.

20. * Cenſura commentarii de palæſtrâ Neapolitana, ab Ignarra ſcripti. 1779.

21. Homer's Hymn to Ceres, firſt publiſhed by R. with a fragment of a loſt hymn to Bacchus. 1780. Republiſhed, with an augmentation of the two critical Diſſertations in 1781.

22. * Cenſura libelli Pſeud-Orphici de Lapidibus, a Tyrwhitto Editi.

23. * The Preface to "Celſus de Medicina." Ludg. Bat. 1785.

24. * ——— to Apuleius. 1785.

25. The Works of Muretus, in four volumes. 1789. The * Preface to which, prefixed to Vol. iv. is here reprinted.

26. * A Letter to Heren.

27. * A Letter to De Retzer. 1792.
28. * ————to Schweighæuſer.
29. * Preface to Scheller's Lexicon. 1799.
30. Scholia in Platonem. Collected from various Manuſcripts in different Libraries. 1800. This very valuable work Mr. Kidd compares at great length with the Anecdota Græca of Siebenkees. He ſays, " Lectionis varietatem, aut vitia, et additamenta indicare contentus, nihil ultra quæſivi." This collation extends from p. xlv. to p. lix. of the Preface.

The liſt we have here collected may give a general idea of the works of Ruhnkenius, but conveys only a very ſmall part of the information communicated in this elaborate preface: to which we have only to object a degree of obſcurity in ſome of the references, and the want of more diſtinct chronological marks*. It would be a great advantage, whenever this preface ſhall be reprinted, if the date of each year ſtood ſeparately, between the lines, preceding the works produced in it. Theſe aids to the eye, and to the recollection, ought by no means to be ſlighted. Subjoined to the preface is an *auctarium*, or addition which every Engliſh critic will delight to ſee; namely, a liſt of all the publications of that illuſtrious and amiable ſcholar Tyrwhitt, both in Engliſh and Latin. It is a tribute to departed worth, from well-founded regard, highly creditable to the compiler: whoſe elegant and appropriate eulogium on this great ſcholar we ſhall here ſubjoin. It is introduced in an early part of the preface.

" At TYRWHITTUS meus, non ſolum literis perpolitus, ſed omni ſuavitate morum excultus, ſenſum venuſtatis acrem et limatum, ingenium perquam ſagax in odorandis vitiis habuit, et medelam tam nullo molimine adhibuit. Ille, maxima major laudatione, ſe minimo minorem exiſtimavit præconio. Ad tantum de tanto viro conceptum, et intimis præcordiis infixum dolorem levandum, anni non valent:—talis tu tantuſque hinc abiiſti, tuique triſtiſſimum nobis deſiderium reliquiſti!" P. viii.

In reference to Mr. T.'s fragments of Babrius we will venture to ſubmit to our readers an emendation communicated to us of Babrii Fab. LXXIV, in diſſert. de Bab. p. 42.

[3] Πεινῶσα κερδὼ καρδίην δὲ νεβρείην
Λάπτει πεσοῦσαν, ἁρπάσασα λαθραίως.

quid ſibi vult illud δέ? lege ſine dubio, καρδίην κενεβρείην.

* It is an inconvenience alſo that the work is not paged in continuation throughout.

Kuſterus non vidit. Vide Ariſtoph. Av. 538. Erotian, v. κενέβρεια. BENTLEY.

Concerning the whole of this publication, we cannot heſitate to ſay, that it reflects the higheſt honour on Mr. Kidd, as a ſcholar and as a man; and diſplays in particular an extent of critical knowledge, and an invincible patience in enquiry, which muſt raiſe the higheſt expectation of that edition of Homer, founded on the collation of the very beſt MSS. for which he has iſſued propoſals. We have too few ſcholars of this claſs and deſcription, which Germany is always ſtudious to train and bring forward, not to wiſh the utmoſt encouragement to be given to one who has ſo ſucceſsfully laboured to deſerve it.

In page xlv. of the preface, Mr. Kidd informs his readers, that it had been his wiſh to incorporate with the preface to Scheller a liſt of thoſe notes in the edition of Muretus, in which Ruhnkenius has remarked on the Latinity of his author; but that, urged by the progreſs of the preſs, he was obliged to relinquiſh the deſign. As theſe notes are of great importance to the improvement of ſtyle, in modern writers of Latin, being ſmall blemiſhes obſerved in an author who has generally been conſidered and followed as a model, it is much to be regretted that this valuable addition was omitted. Being therefore favoured by the learned Editor with a copy of his collections for this purpoſe, we ſhall have great pleaſure in offering it here for the uſe of the learned world.

NOTES OF RUHNKENIUS ON THE LATINITY OF MURETUS.

1. Words not ſanctioned by the authority of the beſt writers in Latin proſe; and certain words of different ſhades of meaning uſed indiſcriminately by the incautiouſneſs of modern imitators.

Abſque pro *ſine*, ſoli Comici dicunt, non Cicero, Cæſar, Livius, etc. Vide Vorſtium de Latinit. merito ſuſp. p. 78. Legitur quidem bis terve apud Ciceronem in vulgaribus libris. Sed ibi e MSS. *ſine* reponendum eſſe, docet Fr. Oudendorp. ad Cic. de Inv. I. 36. D. R. ad Muret. II, 599.

Abſurditas, barbarum vocabulum. Id. ibid.

Ac nunquam ponitur ante vocalem. Ad I, 9.

Accuratio. Eſt quidem *accuratio* ſemel apud Ciceronem Brut. 67. Sed ſemel aut rariſſime dictis abſtinere, prudentius eſt, quod ſaepe accidit, ut talia, melioribus libris inſpectis, vitioſa reperiantur. Idem intelligi volo de vocabulo *attentio* apud Cic. de Orat. II, 35. quo Muretus uſus eſt ſæpius. Ad I, 320. et III, 198.

Aeſtimator eloquentiæ. Rectiùs *exiſtimator* ſcripſiſſet. Sed nondum Gronovius ad Liv. xxxiv. 2. et ad Gell. 1, 3. horum verborum

borum diſcrimen conſtituerat. *Exiſtimator* eſt judex: *æſtimator*, qui pretium conſtituit, res inter ſe componit, ut, quid præferendum, quid poſthabendum ſit, intelligat. Ad I, 43. II, 389.

Animalculum, forma incognita veteribus. Ad II, 971.

Animare aliquem pro *incitare, incendere*, Gallicifmum ſapit. ad Muret. I, 158.

Anterior, vox cadentis Latinitatis. Vide Cellarium Cur. Poſt. p. 155. Ad II, 924.

Aſſerit pro *dicit, affirmat*, minus Latinum eſſe docet Scioppius de Stil. Hiſt. p. 194. Ad II, 803.

Attentio vide *Accuratio*.

Coævus, Vox minus Latina. Ad II, 47.

Cognitione Non dubito, quin M. ſcripſerit, *cogitatione*. Ad I, 347. 824.

Columnam. Nec Latina conſuetudo eum, cujus conſiliis reſpublica nititur, *columnam*, ſed *columen* reip. vocat. Ad I, 153.

Deprædicare. Compoſitum *deprædicare* inauditum Latinis eſt. Vide Cellar. Cur. Poſt. p. 335. Eraſmum primum hoc verbo uſum eſſe putat Moneta ad Menag. T. iii. p. 187. Ad I, 276.

Deprehenſi ſunt, minus proprie pro *reperti ſunt*. Ad II, 967.

Deterrime et *teterrime* in vitioſis veterum ſcriptorum editionibus ſæpe confunduntur. Vide Drakenborchium ad Liv. iv. 3. Ad I, 10.

Diſſitas pro *disjunctas*, barbarum eſt. Vide Scioppium de Stil. Hiſt. p. 186. et Cellarium Cur. Poſt. p. 215. Ad II, 888.

Effrenavit efferavit. Od. Ad I, 201.

Eluceo Latinum eſt, non *elucesco*. Vide Interpretes ad Lactant. VII. 14. ad Muret. I, 232.

Extrario. Vocem *Extrario* Latinam eſſe oſtendimus, ad Rutil. Lupum. I, 43. Ad II, 701.

Extreme non eſt forma Latina. Ad III, 860.

Faſtigiarent Rectiùs *faſtigarent*. Vide Drakenborch. ad Sil. It. v. 50. Ad II, 282.

Vox *figmentum* non habet idoneum auctorem. Vide Scioppium Infam. Fam. p. iii. et de Stil. Hiſt. p. 167. Ad I, 19.

Flagitium ſemper locum habet in re turpi, et cum dedecore conjuncta, ut ſi quis libidinoſus, ſi quis ignavus eſſe arguatur: *Facinus* autem, cum in vitio ponitur, (nam interdum etiam in re laudabili locum habet, et propemodo idem valet, quod *factum*) vel audaciam, vel immunitatem quandam non ſine cruore, aut certe non ſine manuum miniſterio, atque opera ſignificat. Uno atque altero exemplo contentus ero. M. Tull. Orat. I. in Cat. "*Quæ libido ab oculis? quod facinus a manibus tuis unquam, quod flagitium a toto corpore abfuit?*" Idem pro Milone: "*cui nihil unquam nefas fuit, nec in facinore, nec in libidine.*" Lambin. ad Muret. I, 399.

Germanus—Vide Jan. Rutgerſium Var. Lect. i. 9. Ad II, 350.

Hactenus de loco vel re, *adhuc* de tempore, dicitur. Vide Cellarium Cur. Poſt. p. 362. Ad II, 653. IV, 593.

Impatibilis non barbara vox eſt, ſed Ciceronis de Fin. II, 17. ubi vide Daviſium. Ad II, 637.

Incogitans Terentius dixit. Sed *incogitanter* æque inſolens eſt, ac *cogitanter* pro *cogitate*. Ad I, 11.

Incommodatione. Hæc vox Mureto hæſit ex corruptis libris Ciceronis ad Att. I, 17. Nunc recte editum eſt *incommoditate*. Ad. I, 23.

Increbuit. Scribe, *increbruit*. Vide Oudendorp. ad Sueton. Cæſ. 79. Ad. I, 39.

Innuo, pro *ſignifico*, barbarum eſt. Ad II, 117.

Inquit non ponitur, niſi poſt unum alterumve verbum. Ad II, 726.

Interminate nemo Latinorum uſus eſt. Ad III, 649.

Invalitudo bis terve apud Ciceronem legitur. Sed veteres libri, modo *valitudo*, modo *invalitudo* præbentes, dubiam ſcripturam faciunt. Vide Drakenborch. ad Liv. Epiſt. 13. Ad. I, 489.

Ipſemet. Rectiùs *ipſe* quam *ipſemet*, dici, monet J. G. Bergerus Præf. ad Orat. Lection. p. 15. Eſt tamen apud Plautum Amphitr. prolog. 102. et Ciceron. Ver. III. 1. Ad I, 221.

Negantia, pro *negatione*, ſemel legitur apud Ciceron. Top. 14. Sed ſuſpectus locus eſt. Ad III, 208.

Numeroſus, pro *multus*, non dixit melior ætas in oratione ſoluta. Ad II, 680.

Oppoſita. *Contraria* cum Cicerone appello, quæ barbari *oppoſita*. Ad III, 489.

Oſcitantia. Vocabulum Latinis haud uſitatum. Ad III, 30.

Pacifice. Vox nullius auctoritatis. Ad III, 634.

Pauca Scribe, *parva*. Ad II, 432.

Percutio et *percello*. Quid diſcriminis ſit inter *percutio* et *percello*, Mureti ætas non ſatis cognitum habebat. Primus id oſtendit R. Bentleius ad Horat. Epod. xi, 2. Ad I, 7.

[*Percellere* majus quid quam *percutere* ſignificat; tanta ſcilicet vi percutere, ut evertas et ſolo proſternas. Contra, in leviore affectu *percuſſus* potius dixeris; ubi animus ſcilicet eſt *ictus*, ſaucius; non everſus tamen et conſternatus. *Kidd.*]

Petitio pro *precibus* non reperitur apud idoneos ſcriptores. Ad I, 144.

Profiteri paſſivè dixit exemplo Ciceronis Agrar. II, 21. ubi ſic eſt *fateri*. Sed ille locus vix ſanus videtur Criticis. Vide Dukerum de Latin. Il. ſect. p. 359. et Erneſti Clav. Cic. v. Fateor. An Muretus ſcripſit *patefieri?* Hoc quidem aptius eſt ſententiæ, quam alterum. Ad I, 248.

Protector. Vox barbara. Vide Cellar. Cur. Poſt. p. 202. Ad I, 209.

Proſequar pro *perſequar* I, 38, 67.

Rediviva. Rectius, *recidiva*. Vide Gronov. ad Senec. Troad. 470. Ad I, 784.

Repertum, pro *inventum*, Lucretii eſt, non Ciceronis. Ad II, 19.

Jeſu

Jeſu Chriſti *ſalvatoris*] Muretus in marg. Aldinæ repoſuit vocem magis Latinam, *ſervatoris*. Ad I, 108.

Sellariam, vel, ut Oudendorpio placet, *ſellaria* commemorat Suetonius Tib. 43. non *cellarios*. Ad I, 305.

Scopus. Melius eſt Latinum *conſilium*, vel *propoſitum*. Ad II, 813.

Sequior, cadentis Latinitatis vocabulum. Ad IV, 193.

Sortiri pro *nanciſci*, non eſt melioris ætatis. Ad II, 441.

Spernere dicimur, quod rejicimus, repudiamus, reſpuimus. *Contemnere*, quod nobis vile eſt, quod parvi facimus, *contemnere vitam, pecuniam, honores*: Contra *ſpernere voluptates, amicitiam improborum, ſtudium malarum artium*. Lambin. ad Muret. I, 400.

Spiculatoribus Rectius, *ſpeculatoribus*, ut viri docti ad Sueton. Calig. 44. docuerunt. Ad I, 287.

Subjungere pro *addere*, non eſt Ciceronianum. Vide Scioppium de Stilo Hiſt. p. 160. Ad II, 483.

Verator, ſuſpectum vocabulum. Ad II, 450.

2. Forms of expreſſion not countenanced by reputable uſage.

Divinam naturam accedimus] Deeſt *ad* in Aldina. Quam conſtructionem defendere licet exemplis apud Drakenborch ad Liv. ix. 40. Sed magis Ciceronianum eſt *accedere* cum præpoſitione, quod Ingolſtadienſes ediderunt. Ad I, 78.

Fidem adhibere barbaræ ætatis eſt, Vide Scioppium de Stil. Hiſt. p. 84. et Drakenborch. ad Liv. xxii, 1. Ad III, 544.

Adhuc cum comparativo Senecæ ætas jungebat, non Ciceronis. Ad III, 198.

Duplex *an*, pro *utrum*, *an*, non uſitatum eſt veteribus. Ad II, 742.

An ullum] Ex Latinitatis ratione ſcribendum: *an nullum*. Vide Heuſinger ad Nepot. Timol. I. et Erneſtum ad Cic. ad Div. ix, 9. de Senect. 14. Nec dubito, quin ita ſcripſerit Muretus. Certe ſic eſt ſupra, p. 187. in Aldina, ubi vulgares Editiones habent, *an ullus*. Qui nunc Latine ſcribunt, dici vix poteſt, quoties ad hunc ſcopulum offendant. Ad I, 341.

Jusjurandum *attuliſſet*] Potius *detuliſſet*, vel *obtuliſſet*, ut Juriſconſulti veteres loquuntur. Ad I, 583.

Ob inanem *popularis* ſuſpicionis *auram*. Non dubito quin Muretus ſcripſerit, ob inanem *popularis aurae* ſuſpicionem. Ad II, 636.

Jaculatores ſemper collimant. Scioppius Rhetor. Exerc. p. 17. "Hujus porro generis nova apud Muretum ſunt: *ne optimi quidem jaculatores ſemper collimant*, pro *collineant*, quod non eſt ferire deſtinatum, ſed dirigere telum." Haec reprehenſio quam inanis ſit, intelligitur e Cicerone de Divin. II, 59. *Quis eſt enim, qui totum diem jaculans non aliquando collimet?* Sic Erneſtus e libris ſuis edidit. Alii *collineare* præferunt. ut Fr. Oudendorp. ad Appuleii Met. ix. p. 675. Utrum verius ſit, in pari veterum librorum auctoritate, nemo facile decernat. Ad II, 425.

Commodato

Commodato dederat. Muretus scripsit, certe scribere debuit, *commodaverat.*

Amicis—communicassem] Muretus cum aliis deceptus est corrupta lectione Cæsaris de B. G. III, 18. *quibus communicare*, ubi viri docti dudum restituerunt, *quibuscum communicare.* Ad I, 661.

Confirmandos mores] Muretus in margine Aldinæ bene correxit *conformandos.* Ad I, 60.

Patentior cursus. Expectasses *patentior campus.* Ad I, 24.

Cordata ratio, vereor, ut Latine dicatur. Ad II, 693.

Falsarum opinionum *temeritatem diripere*] Sic scripsit, mendosas Ciceronis Editiones secutus, de Finib. I, 13. *omnium falsarum opinionum temeritate direpta.* Sed optime Davisius e MSS. revocavit veram lectionem, *temeritate dempta.* Ad I, 28.

Corporis et animi *dissidium.* Potius *discidium.* Sed hoc discrimen ignorabatur ante Gronovium ad Liv. XXV, 18. Ad I, 33.

Locorum distantiam] Meliores scriptores potiùs dicunt *intervallum.* Ad I, 120.

Erumpere in vocem, prorumpere in verba, cadente Latinitate dici cœpit. Vide Cellarium Cur. Post. p. 195. Ad II, 530.

Christianae ditionis. Ditio apud veteres nihil est, nisi potestas, imperium. Sed ut *imperium* pro regno vel republica dicitur, sic etiam *ditio*, cadente Latinitate, pro regione vel regno dici cœpit. Claudianus de II. Cons. Stilich. 160. *nec terminus unquam Romanæ ditionis erit.* Vide Vossium de Vitiis Sermon. VI. p. 322. et Cellar. Cur. Poster. p. 337. Hoc igitur Mureto ex inferioris ætatis lectione surrepsit. Ad I, 14.

Ad *populum——referrent*] Latinitas postulat *ferre ad populum, referre ad senatum.* Nec moveor exemplis, quæ pro *referre ad populum* attulit Ernestus Clav. Cic. v. Referre. Mox etiam Muretus minus proprie scripsit, *populus leges ferebat*, pro *jubebat.* Ad IV, 9.

Incidisse numeros] Muretus imitatione sua probasse videtur Lambini conjecturam in Cicerone de Leg. I. 4. *Roscius familiaris tuus in senectute numeros in cantu ceciderat, ipsasque tardiores fecerat tibias.* ubi vulgo editur, *cecinerat.* Sed nihil certi. Ad I, 319.

Impedire huic mutationi] Male *impedio* cum dativo construitur. Ad II, 237.

Impurissimo tyranno] f. *importunissimo tyranno*, ut Cicero et Livius loquuntur. Ad I, 314.

Columnam intuebantur] Muretus in marg. Aldinæ expungit *in.* Recte. Ib. I, 153.

Scis enim quam inutilis] Muretus imitatione sua probare videtur vulgatam lectionem Terentii Andr. I. 5, 52. Sed ibi rectiùs editur: *Nec clam Te est, quam illi utræque res nunc utiles.* Vide Rivium et Bentleium. Ad I, 459.

In altum invehor] *evehor.* Sic enim veteres loquebantur. Vide Drakenborch. ad Liv. XXXVII, 23. Ad I, 24.

Jubeo,

Jubeo, ut.] Rarior, nec imitanda, constructio. Vide Duker. ad Liv. XXIII, 21. Ad I, 85.

Juxta præceptum] Imo, *secundum.* Alterum est cadentis Latinitatis. Idem notavit Scioppius Rhetor. Exerc. p. 17. Ad II, 105.

Mutuo accepisse—] Imo, *mutuum.* Veteres enim dicebant, *pecuniam mutuam sumere*, vel *accipere*, non *mutuo.* Vide Gronov. de Pecun. Vet. III. Ad II, 680.

Naturalis pater Latinum esse docet Gronovius ad Liv. Epit. LI. Ad II, 991.

Nisi illud quidem] Scribe, *ne illud quidem.* Ad II, 918.

Distincte ordinateque] Hoc habet ab auctore ad Herenn. IV, 56. ubi tamen alii libri præbent *ornate.* Cicero dixisset *ordine.* Ad I, 38.

Obnixe operam daturum.] Imo, *enixe.* Vide quae de harum vocum discrimine diximus ad Vellei. Pat. I. 9. Ad I, 560. [In Fragmento ex lib. xci. Historiarum Titi Livii, ita scribitur: *inixogivitium—udio*, —. Optime reposuit Toupius, *enixo civitatium studio*,—Emend. ad Suid. III, 151. Aptius ex Livio advocasset exemplum, XLII. 3. 2. *Fulvius Flaccus censor aedem Fortunae equestris faciebat* ENIXO STUDIO. PORSON. Append. 504. *Kidd.*]

Victoriis *orbis terrarum* nobilitatus.] Locus aliquis, antea obscurus, victoria nobilitatur, ut apud Cicer. Partit. 10. *loci obscuri, an rerum gestarum vestigiis nobilitati.* Sed quis ferat, *victoriis orbis terrarum nobilitatus?* Ad I, 49.

Par pro pari] Muretus deceptus est pravae lectione Terentii Eun. III. 1. 55. *Par pro pari referto.* ubi meliores libri habent, *Par pari referto.* Vide Bentleium. Ad II, 739.

Foras patet] Rectius scripsisset, *foras spectat*, ut Cicero, quem imitatur, apud Non. Marcell. p. 373. *Justitia foras spectat, et projecta tota est, atque eminet.* Ad II, 936.

Haec ad me pertinent. Apud semibarbaros, qui nunc Latine scribunt, frequens est, *haec ad me pertinent*, pro, *haec mea sunt.* Veteres aliter loqui, docet Vossius de vitiis sermonis, VIII, p. 399. Ad II, 924.

Me persuaderi passus sum. Imo, *mihi.* Ad I, 662.

Praestat ut] Rectius, certe usitatius, est, *praestat* cum infinitivo. Ad II, 87.

Producere vel *adducere locum, rationem*, etc. non dicunt Latini. Ad I, 133. II, 62.

Prolixa coma] Muretum decepit prava lectio Terentii Heaut. II, 3. 49. *capillus prolixus.* ubi meliores libri recte habent: *capillus promissus.* Vide Bentleium. Ad III, 652.

Ad episcoporum munus promoverentur. Scioppius Rhetor. Exerc. p. 17. tanquam novum loquendi genus reprehendit, *ad Episcopi munus promoveri.* Certe ante Plinium et Suetonium nemo sic locutus reperitur. Ad II, 466.

Id

Id propterea. Pleonaſmum, *id propterea*, hauſit ex Terentii Andr. II, 5. 3. *id propterea nunc hunc venientem ſequor.* Sed ille verſus adulterinus eſt, Bentleio judice. Ad II, 889.

Vitam-prorogare] Rectius *propagare*, ut nunc editur apud Cicer. de Finib. V. II. *propagabat autem vitam aucupio.* De confuſione et diſcrimine horum verborum Critici ſæpe diſputârunt, ut Græv. ad Cic. ad Div. V, 15. et Oudendorp. ad Sueton. Aug. 23. Ad I, 194. [In Praef. XXV, 24 vice *proroget*, rectius ſcripſiſſet St. Berglerus, *propagaret. Kidd.*]

Quorſus neceſſe eſt,] Loquendi modus, ut parum Latinus, notatur a Scioppio Rhetor. Exerc. p. 17. At Horatius II Serm. 7. 116. dixit, *quorſum eſt opus?* Ad II, 316.

—qui quod quinćto quoque anno faciendum ſignificari vellet, id ſingulis quinque annis fieri oportere ſcripſit.] Huc pertinet animadverſio G. Scioppii de Stilo Hiſtor. p. 226. Fugit Muretum ratio, cum pro *ſingulis quinque annis* dicendum putat *quinto quoque anno.* Nec enim eadem utriuſque dicti eſt ſententia. Si quid enim fiat, quod quinquennio, ſeu ſingulis quinquenniis ſemel, nihil neceſſe eſt id quinto ſemper anno fieri, cum etiam primo, ſecundo, aut quocunque quinquennii anno factum intelligatur. Ad II, 345.

Scientias pertinent] Rectiùs ſcripſiſſet, *diſciplinas.* Nam Ciceronis loca, de Orat. I, 14. de Senect. 21. ubi *ſcientiæ* ſic dici videtur, aliter accipit Geſnerus Theſ. LL. Adde J. M. Heuſinger. Obſ. Antibarb. p. 428. Ad II, 577.

Temere an ſecus] Hoc jure reprehendit Vavaſſor de vi et uſu verb. p. 172. Dicendum erat *recte*, an *ſecus.* Ad II, 487.

Cupiditate ſpoliatus pro *cupiditatis expers*, vereor, ut recte dicatur. Ad I, 146.

Solida doctrina ἄκυρον eſt, nec Latinis uſitatum: ut mirer, elegantiſſimum librum, quo Philoſophiæ elementa traduntur, ab Erneſto inſcriptum eſſe *Initia ſolidioris doctrinæ.* Ad I, 13.

Subditus legi] Magis Latine ſcripſiſſet, *ſubjectus legi.* Nam *ſubditus*, pro *parens*, melior ætas ignorat. Vide Scioppium Infam. Fam. p. 118. et Cellar. Cur. Poſt. p. 343. Ad I, 218.

Omnia tibi ſucceſſa.] Soloecum loquendi genus, quod hauſit e Ciceronis filii epiſtola ad Tironem, XVI, 21. Ad II, 527.

In manus ſuſcepiſſem] ſcripſerat, ni fallor, *ſumpſiſſem.* Ad I, 256.

3. Poetical words and forms, which proſe writers ſhould not adopt.

Omnigenus, poëtica vox. Ad II, 280.

Picturatus, poëticum verbum. Ad II, 100.

Fundere preces poëtis frequens, non reperitur apud proſæ orationis ſcriptores. Ad I, 210.

Copia rerum madeat. Poetica loquendi forma, non imitanda in proſa. Ad I, 255.

Sperare non datur. Sic poëtæ loquuntur, non Cicero, aut ejus aequalis

aequales · niſi forte ſic accipias in Cicerone de Orat. II, 25. Ad IV, 509.

To *L. Santenius's* very uſeful ſtrictures upon Muretus's Latin verſes add;

Japetoniadae. Errat cum aliis in hujus nominis forma. *Japetionidae* ſcribendum eſſe, docet *Jo. Schraderus* Emend. cap. 12. p. 224. Ad IV, 613.

4. Greciſms which ſhould be avoided by modern writers of Latin proſe.

Amat dicere. Graeciſmus non uſitatus Ciceroni. Sed Salluſtius Jug. 34. ſic loquitur, ejuſque imitatione Tacitus. Ad II, 251.

Cernere eſt. Hic Græciſmus poëtis proprius eſt, non orationis proſæ ſcriptoribus. Ad I, 62.

ART. IX. *The Hiſtory of Egypt from the earlieſt Accounts of Country to the Expulſion of the French from Alexandria in the Year* 1801. *By James Wilſon, D. D. Miniſter of Falkirk.* 3 Vols. 8vo. Longman. P. 11. 4s. 1806.

FROM a Hiſtory of Egypt, compriſed in three moderate octavo volumes, of which the greater part of the laſt is occupied by a detail of the ſtruggle between our countrymen and the French to retain poſſeſſion of the country, no great matter can be expected; yet we would not, either by ſneers or faint praiſe, damp the expectations of a modeſt author, who has evidently taken great pains with his performance. He has conſulted all the beſt writers on the ſubject, ancient and modern, from Herodotus and Manetho down to Bruce, Browne, Park, Sonnini, Denon, &c.

The narrative is drawn up with ſufficient ſpirit, but we are not able to commend the ſtyle either for its elegance, or its vigour. We have ſubjoined a ſpecimen, that the reader may judge for himſelf.

"The moral and religious ſentiments of the Egytians muſt often have varied in their nature and tendency, as they ran through ſuch a length of ages, and were ſubjected to ſo many changes of political inſtitutions and forms of government. Connected as we have ſuppoſed the early inhabitants were with the nations of the Eaſt, and peopled, as Egypt ſeems to have been, from

from Perſia, or the adjoining regions, we are well authoriſed to believe, that their worſhip and religion had a ſtrict connection with that of the patriarchs. To one God we may preſume they offered up their prayers, their ſacrifices, and their obedience. Our ſentiments in this reſpect are ſtrengthened and confirmed by the antient religion of Upper Egypt. That part of the country was firſt inhabited, and there, it is affirmed, that Jehovah was held in reverence and adored. Even to later ages, memorials of that antient practice have been preſerved; and religious inſcriptions referred to the attributes of God, as being eternal, unchangeable, the former of the ſun, and but in part revealed.

"In the iſlands of the South Sea, and other ſituations of ſimple nature, ideas of a ſuperintending God appear to exiſt, though they are but faintly marked; and the acts of worſhip are few and artleſs. But in ſtates of ſociety, where luxury prevails, the paſſions are inflamed, and in the progreſs of corruption the malevolent affections acquire ſtrength, and diſplay their influence in acts of cruelty and guilt. Veiled as the Divinity is from our view, and imperfectly as we are acquainted with his nature, the religious feelings, and the devotional ſentiments, muſt always bear a reſemblance to the general ſtate and temper of the mind. Therefore, in the dark and corrupt ſtages of ſociety, where revenge and the baſer paſſions reign, the ideas of God, and the worſhip which he requires, muſt be wrapped in gloom and cloathed in horror. The unrelenting and vindictive mind will aſcribe the ſame ſentiments to the pure and exalted Author of Nature which it feels and cheriſhes in itſelf. It was thus, by the operation of ignorance and corruption, that the whole nations of the world, ſo far as they were then known, preſented altars ſtained with blood, and, violating the finer feelings of humanity, mingled with their ſacrifices the blood of men.

"This practice entered into the crimes which degraded the Canaanites, and for which the children of Iſrael were appointed to deſtroy their polity, and take poſſeſſion of their land. It found acceſs into the northern nations, debaſed the religion of the Druids, and was prevalent at Carthage; and even the poliſhed Greeks retained that practice of barbarity, and Iphigenia, the daughter of Agamemnon, was made ready to be ſacrificed at Aulis, for a favourable wind to Troy. It was not till the year of Rome 657 that human ſacrifices were forbidden in that country; but the practice was not wholly abandoned, or it was renewed and put in force, in the time of Julius and Auguſtus Cæſar. In the period of this abounding cruelty, Egypt, too, was diſhonoured by human ſacrifices. The ſtory of Buſiris putting ſtrangers to death is ſimilar to the conduct which Iphigenia was compelled to purſue when ſhe was delivered from death at Aulis,

Aulis, and by Diana carried to Taurica. There ſhe had the temple of that goddeſs committed to her management, and in that rueful office was compelled to violate the rights of hoſpitality, and ſacrifice ſtrangers to Diana.

"These are but the fictions of the poet, and the tales of legendary records, but they mark the prevalence of human ſacrifices; and if theſe muſt have been offered, the unprotected ſtranger in a barbarous country muſt have been placed in imminent peril. At Medinet Abu, upon the walls of an old edifice, a hero is repreſented, in bas-relief, as going in proceſſion to a temple to ſacrifice, who appears in the train, having its hands bound behind its back. A pillar of earth, which is denominated the bride, is annually broken down at Grand Cairo, when the overflowing waters of the Nile are firſt permitted to enter the grand canal of that city. By ſome it has been ſuppoſed, that the rite which we have deſcribed, and not a real victim, gave riſe to the aſſertion, that a virgin was annually ſacrificed to the Nile; but the ſtrong ſuggeſtions of truth cannot ſurrender their rights even to the amiable and engaging ſentiments of charity and compaſſion. What has been already ſtated of nations, conſiderably improved, requires us to believe, that in the general wreck of morals and humanity, Egypt was alſo infected with cruelty and corruption. Among the negroes in the interior of Africa, where many ancient cuſtoms remain, human ſacrifices are found to be offered; and on certain occaſions a girl, richly dreſſed, is thrown into the Niger."

This might not be an improper book to introduce into ſchools. A neat map is prefixed, and we have noticed but few errors of the preſs.

BRITISH CATALOGUE.

POETRY.

ART. 10. *Original Poetry. By a Member of Chriſt College, Cambridge.* 12mo. 108 pp. 3s. Oſtell. 1806.

In a ſhort prefatory addreſs it is intimated that theſe compoſitions are the works of a youthful poet; an aſſertion which we can eaſily believe, as they bear evident marks both of the careleſſneſs and of the inexperience of youth. In the preſent times even youthful poets uſually diſplay a correct verſification; but ſeveral lines in theſe Poems are not verſes. If, however, the author had

made a more diſcriminate ſelection for the preſs, he might have eſcaped critical cenſure, ſeveral of theſe poems being written in a pleaſing ſtyle, and free from any groſs inaccuracy. One of theſe we will ſelect as a ſpecimen.

" TO HENRY AND ROSA, ON THEIR MARRIAGE.

" If you would years of bliſs enjoy,
And ſhare contentment's balmy pleaſures;
If you would wiſh that no alloy
Should e'er debaſe love's genuine treaſures;

" Remember well, that hymen's flame
May ſoon expire if once neglected!
His torch will all your prudence claim,
By mutual warmth alone protected.

" Let not the idle wiſh of ſway,
The mind with anxious cares oppreſſing,
Imbitter ev'ry happy day,
And ſour each connubial bleſſing!

" For female merit muſt enſlave,
And bind us to a ſenſe of reaſon;—
When man attempts its pow'r to brave,
'Gainſt nature's laws, the act is treaſon.

" By ſoft attentions ever try
To heighten each tranſported feeling;
While from the world's inquiring eye,
Your mutual faults with care concealing.

" Then, when gay ſcenes ſhall pleaſe no more,
The pulſe of youth no longer beating;
Still ſhall you talk your courtſhip's o'er,
The tale of all your joys repeating.

" Still ſhall th' enamour'd Henry trace,
Tho' on his ſtaff for ſtrength relying,
Throughout his Roſa's wrinkled face,
Freſh charms, the ſcythe of Time defying." P. 85.

ART. 11. *An Olio! By F. S. A.* 4to. 23 pp. Printed by Meyler, Bath. No Publiſher's Name.

The ſubject of this poem (which is profeſſedly in honour of the goddeſs Cloacina) points out the appropriate *place* for reading or reviewing it. A curious engraving, from a painting ſaid to be found on the grottoes of Thebes in Egypt, forms the frontiſpiece; and the contents may indeed be juſtly termed an Olio; ſince the author has blended various topics and ideas without the

leaſt

leaſt apparent connection. The poems begin with a deſcription of the ſouth parade at Bath, and the country adjacent, taking occaſion from thence to panegyrize the late Mr. Allen: thence it rather abruptly paſſes to the *main ſubject*, referring (we preſume) to the circumſtance alluded to in the advertiſement, namely, "one of thoſe ludicrous ſcenes which" (the author tells us) "trifles preſent in every family." Here the poet becomes didactic, and lays down very juſt rules as to the worſhip of his favourite goddeſs. The following lines, on that *intereſting* topic, we think, will afford one of the moſt favourable ſpecimens of his ſtyle.

"But happier thoſe who duly pay
Their matin ſacrifice each day;
Whoſe renovating powers are ſuch,
The inward mill works not too much;
The vital wheels inceſſant play,
Wafting the uſeleſs chaff away:
The leſſer organs bear a part
In harmony around the heart;
While the firm pulſe's temperate beat
Proves life's grand ſyſtem is compleat." P. 15.

The reſt of the Poem is employed chiefly in obſervations, not very novel, on the poets of the preſent age; but the author returns, at the cloſe, to the praiſes of the Goddeſs, to whom, we fear, many of them will deſcend. We will not claſs this writer among the number; ſince, with more experience, and a different ſubject, he might, in time, become a tolerable poet. In one reſpect he already reſembles Pope and Swift; who (Dr. Johnſon has remarked) "delighted in ideas phyſically impure."

ART. 12. *The Firſt Book of the Iliad of Homer, tranſlated into Blank Verſe, with Notes. By P. Williams, D. D. Archdeacon of Merioneth, Chaplain to the Biſhop of Bangor, and Rector of Llanbedrog, Caernarvonſhire.* 12mo. 77 pp. 3s. Lackington, Allen, and Co. 1806.

To thoſe who wiſhed for a tranſlation of Homer which ſhould faithfully repreſent the characteriſtic ſimplicity of the original, the late verſion by Cowper (more eſpecially the poſthumous edition) has, we believe, proved in general ſatisfactory; ſince it would be unreaſonable to expect from a tranſlation, of which fidelity is the chief object, all the grace and elegance of Pope. The author before us is, however, of opinion that "an accurate, and at the ſame time an eaſy and ſpirited tranſlation of Homer remains ſtill among the DESIDERATA of Engliſh literature." He adds that he is "very far from being ſo vain or ſo abſurd, as to fancy it likely to be ſupplied by the preſent attempt."

As the tranſlation before us, from being in blank verſe, and nearly literal, bears the neareſt reſemblance to that of Cowper, we will give a ſpecimen of each, that the reader may form his own judgment of their reſpective merits. We will take our example from one of the ſpeeches of Achilles, in his quarrel with Agamemnon, as it is one of the moſt ſpirited paſſages in the firſt book of the original; though it begins with a very coarſe reproach, which Pope has omitted.

COWPER.

" Oh, charged with wine! in ſtedfaſtneſs of face
Dog unabaſh'd, and yet at heart a deer.
Thou never, when the troops have take arms,
Haſt dared to take thine alſo; never thou
Aſſociate with Achaia's chiefs, to form
The ſecret ambuſh. No; the ſound of war
Is as the voice of deſtiny to thee.
Doubtleſs the courſe is ſafer far to range
Our numerous hoſts, and if a man have dared
Diſpute thy will, to rob him of his prize.
Tyrant! the Greeks are women, elſe themſelves
Would make this contumelious wrong thy laſt.
But hearken. I ſhall ſwear a ſolemn oath.
By this ſame ſceptre, which ſhall never bud,
Nor boughs bring forth, as once, which having left
It's parent on the mountain top, what time
The woodman's axe lopt off it's foliage green,
And ſtripp'd it's bark, ſhall never grow again;
Which now the judges of Achaia bear,
Who, under Jove, ſtand guardians of the laws,
By this I ſwear (mark thou the ſacred oath!)
Time ſhall be, when Achilles ſhall be miſſ'd,
When all ſhall want him, and thyſelf the power
To help the Achaians, whatſoe'er thy will;
When Hector, at your heels, ſhall mow you down,
The hero-ſlaughtering Hector! then thy ſoul,
Vexation ſtung, ſhall tear thee with remorſe
That thou haſt ſcorn'd, as he were nothing worth,
A chief, the ſoul and bulwark of your cauſe."

WILLIAMS.

" Thou drunkard! dog in effrontery, but deer
At heart! To arm for battle with the troops,
Or with the Grecian chiefs in ambuſh go,
Thou never dar'dſt; for that to thee were death:
Far better pleaſ'd no doubt, along our lines,
To ſteal HIS boon, who dares thy will oppoſe!
Tyrant! deſtroyer of thy people's weal!
Yet, ah, what worthleſs ſlaves muſt thou control!

Or

Or elſe, believe me, Agamemnon, elſe,
This injury of thine would prove thy laſt.
I tell thee now, and ſwear a ſolemn oath,
Yea, by this ſceptre, doom'd never to produce,
Or leaves, or boughs, ſince firſt in mountain-glens
The trunk it left, nor e'er to bud again,
All by the ax of leaves and bark deſpoil'd;
The ſons of Greece, diſpenſers of the laws
Ordain'd by Jove, now bear it in their hands:
This then to thee ſhall be my ſolemn oath:
Achilles abſence ſhall one day be felt
By all the hoſt of Greece: whom thou, though griev'd,
Shalt not be able to aſſiſt at all;
When many a one by Hector's ſlaughtering hand
Shall dying fall: and thou, with harrow'd ſoul,
Shalt fret and fume, that thou hadſt not eſteem'd
The braveſt man of all the ſons of Greece." P. 28.

Though we prefer the direct term *Thou Drunkard* (coarſe as it

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290. *By this ſceptre,*] Homer, 'tis known, has been here very cloſely imitated by Virgil, Æn. xii. 206. Altho the imitation is not done with Virgil's uſual ſucceſs, yet it is a certain proof that he, and others of taſte and learning among the ancients, conſidered the original paſſage in Homer as a great beauty. It is, however, more natural to underſtand it in a literal than an allegorical ſenſe, and aſcribe the amplification of the ſpeaker merely to his paſſion.

293. *The ax*] Χαλκός. The common name for braſs or calcined copper; but Homer applies it to knives, hatchets, ſwords, ſpears, and in ſhort to all edged tools; becauſe that metal was known long before iron or ſteel. So Lucretius, v. 1285.

Arma antiqua, manus, ungues, denteſque, fuere,
Et lapides, et item ſilvarum fragmina, rami,
Et flammæ, atque ignes, poſtquam ſunt cognita primum;
Poſterius ferri vis eſt, æriſque reperta:
Sed prius æris erat, quam ferri cognitus uſus.

294. *Diſpenſers of the laws*] Clarke quotes a fine Greek paſſage from Dionyſius of Halicarnaſſus, who ſays, "That, at the firſt, every Grecian city was governed by a king, not deſpotically, as the barbarous nations were, but according to the laws and cuſtoms of their native land: and HE was the moſt powerful king who enforced his authority in a manner the moſt conſiſtent with law and juſtice. Even Homer ſhews this, when he calls his kings diſpenſers of equity and of the laws and cuſtoms of their country." Dionys. Halicarn. Antiq. Rom. v. 74.

is) to Cowper's pariphraſis, we cannot but blame the negligence, or rather want of metre, in the firſt and twelfth lines of this paſſage. It is indeed, upon the whole, much inferior to Cowper: yet paſſages might be produced in which this author is ſuperior; and although he has admitted many negligent and ſome bald and proſaic lines, we think this publication, upon the whole, the ſpecimen of a reſpectable work. The notes to this tranſlation are learned and judicious.

ART. 13. *Specimen of an Engliſh Homer in Blank Verſe.* 8vo. 30 pp. Payne. 1807.

In a preface to this ſpecimen we are told that the author had long entertained an opinion that "an Engliſh Homer might well be given in blank verſe, which would furniſh to the Engliſh reader a fair idea not only of the ſubject and plan of his two great poems, but alſo, in a certain degree, of his verſification and manner."

After noticing, with praiſe, a ſpecimen given by Mr. Cumberland, in his Obſerver, and intimating that Cowper has failed, (an opinion to which we cannot accede, if applied to the laſt and poſthumous edition of his work) this author informs us how it happened that he made the attempt himſelf on a ſmall portion of the work. Of the tranſlation which we have noticed in the laſt article he ſpeaks with reſpect, but thinks it fails, in ſome degree, in the ſtructure of the verſe, and does not give an exact idea of the Homeric manner. He was thence induced to attempt blending the three verſions, but found he could not often avail himſelf of the aſſiſtance of his predeceſſors. The reſult he has laid before the public, but without the leaſt thoughts of proceeding in the work. Under theſe circumſtances, a ſhort ſample of this attempt may ſuffice. As the ſpecimen conſiſts only of a part of the firſt book, and the celebrated interview between Hector and Andromache in the ſixth, and cloſes in the firſt with the anſwer of Achilles to Minerva's remonſtrance, we cannot extract a paſſage correſponding to the ſamples we have given from the former tranſlators. We will therefore give the ſpeech of Minerva and anſwer of Achilles; which conclude the ſpecimen from the firſt book.

"To whom Minerva, bright-ey'd Goddeſs, thus
In anſwer ſpake:—"From Heaven mine errand is,
To appeaſe, if thou wilt hear me, thy fierce wrath.
Expreſsly am I ſent by Juno's ſelf,
The white-arm'd goddeſs, who affection fond,
For each of you, and tendereſt intereſt feels.
No more, then! Ceaſe the conteſt, and forbear
To unſheath thy ſword! In keen retort alone,

For

For ſo thou may'ſt, thy indignation vent.
I tell thee, (and my words thou ſhalt behold
Fully accompliſh'd,) for thy wrongs this day,
A three-fold recompence of richeſt gifts
Ere long ſhall wait on thy acceptance. Heed
My counſel; and thy ſwelling ſoul reſtrain."
To her ſwift-foot Achilles ſtraight replied;
—" Goddeſs, thy will and Juno's to obey
I deem my bounden duty; ev'n when now
Deep ſenſe of wrongs to vengeance fires my ſoul:
So prudence bids; him, who the Gods obeys,
The Gods regard, and ſtill propitious hear."
He ſaid, and, on the ſilver hilt with force
His ponderous hand impreſſing, in its ſheath
Thruſt back his maſſy ſword; nor diſobey'd
The words of Pallas. To Olympus ſhe
Return'd; where Ægis-bearing Jove reſides,
With all the inferior deities around." P. 23.

From this ſample the reader will not, we think, form an unfavourable idea of the author's talents: but it is ſtill our opinion that Cowper's *improved* tranſlation will not, as an entire work, be ſoon excelled.

POLITICS.

ART. 14. *Thoughts on the preſent Criſis of our Domeſtic Affairs. By another Lawyer.* 8vo. 59 pp. Hatchard. 1807.

Among the political tracts which the late domeſtic events have produced, the work before us claims attention, from the apparently accurate information which it contains, from its perſpicuity and its energy.

The Author begins with ſome general reflections on the meaſures of the late adminiſtration, condemning them almoſt indiſcriminately, as proceeding from " *hot and heady men,*" leſs actuated by ſlow-paced " policy than *hurly-burly innovation.*" We ſhall not inquire into the juſtice of theſe remarks, but proceed to the principal topics in this pamphlet; which are, the conduct of the late miniſters on what is called " the Roman Catholic queſtion," and the meaſures which they have purſued in parliament ſince their diſmiſſion from office. On the firſt of theſe ſubjects he juſtly obſerves, that " the King's reign has been one act of conceſſion to the Roman Catholics of Ireland. They poſſeſs from thoſe conceſſions every privilege except power; but power," he adds " is exactly that enjoyment which no one can claim as a matter of right." He then ſtates the riſe and progreſs of the late diſpute, referring chiefly to " Hiſtorical Documents," publiſhed by Lord Sidmouth, and particularly relying on the King's anſwer to the Cabinet Minute of the 10th February; in which, adverting to what took place in 1793, his

Majeſty expreſsly ſays, that "*he could not go one ſtep further.*"—"It is wonderful," the author obſerves, "that the dulleſt ſtateſman could miſunderſtand this anſwer, for it is apparent that his Majeſty conceived the propoſition of his ſervants to be grounded entirely on the act of 1793, and to have no other object than that of extending its operation to Great Britain." He proceeds to ſhow, that his Majeſty never gave his miniſters reaſon to believe he had departed from his determination. The following ſtatement and remarks on the bill brought in by Lord Howick, though ſevere, we cannot deny to be, in a great meaſure, juſt.

"Lord Howick's bill ſets out with reciting, that "it is *expedient* his Majeſty ſhould be enabled to avail himſelf of the ſervices of *all his liege ſubjects*, in his naval and military forces." But, did the King ever allow ſuch an expediency, which is taken for granted by the adviſer, and mover, as a ſelf-evident policy? Did any man of known attachment to the conſtitution, in church and ſtate, acknowledge the expediency of allowing Roman Catholics to be generals on the ſtaff, commander-in-chief of the army, maſter-general of the ordnance, and admiral of the fleet? Here, then, is an attempt to outface the King's authority, and to defy the public opinion of the country.

"Lord Howick's bill, after ſuch a recital, in defiance of the King, and people, goes on to enact, as a *corollary*, that not only Roman Catholics, but every ſubject, whatever may be his religion, or whether he have any religion at all, ſhall have commiſſions in the army and navy: they were, however, to take a preſcribed oath of allegiance to the King: but what avails an oath of allegiance from men who have no religion; by men who hold that no faith ought to be kept with heretics; or by *united-men*, who take *private oaths*, binding themſelves to diſregard *public oaths?* We all remember the fatal conſequences of admitting *united-men* into the navy during the late war: the fleet revolted, and the laſt hope of the nation was almoſt gone*. But examples

* "The army and navy both revolted againſt King James II. when in purſuit of his projects of popery. The army on Hounſlow Heath broke out into a tumult of joy when they heard of the acquittal of the ſeven biſhops. In 1687, Adm. Strickland, who was a papiſt, having directed the prieſts to ſay maſs on board his ſhip, the ſeamen, a claſs not famous for attention to religious controverſy, roſe in a mutiny, and inſiſted to throw the prieſts overboard. Strickland proceeded to ſeverity: the ſeverity added rage to mutiny, and both theſe terrible paſſions flew from ſhip to ſhip. The King was obliged to repair to Portſmouth, to pacify the ſeamen. His Majeſty in vain called them his children, and old friends: it was impoſſible to ſatisfy them until the prieſts were removed from all the ſhips. Rereby's Memoirs, 265."

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are offered in vain to ſtateſmen, who buſy themſelves with projects of proſelyteiſm. By Lord Howick's farrago of impolicy and irreligion, any perſons in the army or navy might exerciſe any ſort of worſhip, provided they declared their diſſent from the church of England: * and officers were to be caſhiered who might obſtruct the worſhip of ſuch Diſſenters, whether Roman Catholic, Mahometan, Jew, or Infidel: thus, by a ſingle ſtroke of ourageous folly, was the teſt-law, the only ſupport of our eſtabliſhment, repealed; and the only check was thus removed to the ambition of ſectaries, who are reſtleſs and inſatiable, and who would have been unſatisfied till they had enjoyed the plunder of the ſtate and the ruin of the church." P. 31.

The Cabinet Minute of the 15th March, reſerving a right, and rather intimating a deſign, to renew the ſubject of the Catholic claims, is ſtrongly cenſured by this writer, as "*a declaration of defiance*," and as neceſſarily calling for the requiſition on the part of his Majeſty of a written pledge not to moleſt him again on that ſubject. On receiving ſuch a requiſition, the author contends, that miniſters ought to have reſigned, as it ſhowed they no longer poſſeſſed the confidence of their Sovereign.

On the motions in parliament, tending to a cenſure on the diſmiſſion of the late miniſters, the opinion of this author appears to us to be perfectly conſtitutional, and (which we conceive to be the ſame) conſonant to juſtice and reaſon. He conceives "the notion of making the King accountable for diſmiſſing his own ſervants to be unconſtitutional, and the motions in parliament for making his Majeſty accountable for this juſt exerciſe of his legal authority to be againſt law. It is vain," he obſerves, "on ſuch an occaſion, to quote the trite maxim, that the King can do no wrong. The true and conſtitutional ground of argument is, that the King, in diſcharging the acknowledged functions of his legal prerogative, is unaccountable." This and other topics connected with it are purſued in a ſtrain of reaſoning not eaſily obviated, but for which we muſt refer to the work itſelf.

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* "Precedents have been quoted on this occaſion: here is a precedent worth a thouſand ſuch: by the wiſe ſtateſman, who governed this nation in 1756, an act was carried through for enabling the King to employ, in America, a certain number of foreign *proteſtant* officers: yet, however urgent the occaſion, the law required of ſuch proteſtant officers, before they received their commiſſions, that they ſhould produce a certificate of their having taken the ſacrament in ſome proteſtant and reformed congregation.—29 Geo. II. ch. 5."

ART. 15. *Sur la Cauſe des Malheurs de l'Europe, depuis 1789 juſqu'en 1807. Par M. De L'Iſle, Emigré François.* 8vo. 62 pp. Booker. 1807.

The object of this author (who is a different perſon from the celebrated poet of the ſame name) is to perſuade the world that the French Revolution, and all the misfortunes which that event has occaſioned to Europe, have ariſen ſolely from the miſconduct of a certain ſet of courtiers attached to the Counteſs of Polignac, and now in the confidence of the Count D'Artois. This cabal, he aſſerts, through the influence of the late unfortunate Queen, induced the King to adopt thoſe weak and injudicious meaſures which produced the Revolution. A remnant of the ſame party, he thinks, (though diſliked by the preſent Monarch) are, by their pernicious counſels, the chief obſtacle to the reſtoration of the Bourbon family.—We have no doubt that the weak and indeciſive meaſures of the court aided the miſchievous deſigns of the revolutioniſts, and precipitated the criſis which enſued; but we cannot believe that ſuch an event could have ſolely, or principally, ariſen from a cauſe comparatively ſo trifling. The ſource of the miſchief lay far deeper, and was much more extenſive. Its effects might have been delayed, but could not have been finally prevented by the moſt wiſe or vigorous government; more eſpecially after the unjuſt and impolitic aſſiſtance (as this author very properly terms it) afforded by the French to the revolted Britiſh colonies; by an intercourſe with which the French officers and ſoldiers imbibed a ſpirit of reſiſtance to lawful authority. It is not therefore very material whether this author is right or not in his repreſentations of that junto, or cabal, which he ſo vehemently cenſures. We ſuſpect his account to be greatly exaggerated, more eſpecially as he goes the length of aſſerting that, even now, theſe perſons are the only obſtacle to the reeſtabliſhment of the Bourbons: a ſuppoſition quite ridiculous. In ſeveral other opinions we differ from him, eſpecially as to the injuſtice of the firſt war undertaken by Auſtria and Pruſſia againſt the French Revolutioniſts. That war, according to the confeſſion of Briſſot himſelf, was deſired and provoked by the revolutionary faction.—We have ſaid perhaps more than enough on this publication; the object of which is avowedly to perſuade our government to take the moſt rigorous meaſures againſt thoſe emigrants who are at preſent in the confidence of the French Princes. Whether ſuch a conduct (which would be forbidding thoſe unfortunate Princes to judge of their own concerns) would not, without more proof than is here afforded, be tyrannical and unjuſt, it is not for us to determine.

ART.

ART. 16. *Naval Anecdotes; or a New Key to the Proceedings of a late Naval Adminiſtration.* 8vo. 192 pp. 5s. Baldwin. 1807.

The conſtruction and preſervation, the care and management of the Britiſh Navy are, it muſt be admitted, of the firſt importance to the preſervation of this kingdom; and, one ſhould ſuppoſe, would be conducted on fixed and acknowledged principles. Yet there is no ſubject the details of which have given riſe to a greater variety of opinions, even amongſt profeſſional men of long ſervices, and (as we muſt preſume) of equal zeal for their country's intereſt. To pronounce upon the merits of ſuch controverſies, (involving queſtions of a technical kind, and conſiderations of perſonal character) is not ſtrictly within the province of literary criticiſm: nor could we do juſtice to the arguments of this writer without entering into a detail far exceeding our limits. We can therefore only ſtate the object and general ſcope of this work; which is undoubtedly executed with ability, and contains arguments, on ſome parts of the ſubject, which (ſo far as our information reaches) will not eaſily be overthrown.

An anonymous pamphlet, intitled, "*A Key to the Papers preſented to the Houſe of Commons upon the Charges preferred againſt Lord St. Vincent, by Mr. Jeffery,*" had, it ſeems, been circulated among naval officers, and other perſons, whom it was wiſhed to impreſs with opinions favourable to the adminiſtration of that Nobleman, and unfavourable to the conduct of the Navy Board, which had been during that period frequently cenſured by the Board of Admiralty. The work before us is publiſhed as an anſwer to the allegations in that pamphlet. Amidſt the variety of topics diſcuſſed in it, we can only notice, and that briefly, a few of the principal points in queſtion.

The firſt aſſertion in the pamphlet called "*The Key,*" which the preſent author undertakes to combat, is, that the motion of Mr. Jeffery for papers, &c. was made "at the inſtigation of the Navy Board." This allegation the author repels by declaring, that "not a ſingle member of the Navy Board was acquainted with Mr. Jeffery; that Sir A. Hammond, the Comptroller, never was in his company except in the Houſe of Commons, and never converſed with him on the ſubject until long after he had made his declaration in the Houſe, and moved for papers."

Another accuſation againſt the Navy Board, of delay and reluctance in anſwering the charges brought againſt them by the Commiſſioners of Inquiry, is anſwered by referring to what paſſed in the Houſe of Commons on the ſecond of May, 1805, when it appeared that an early application had been made to Lord St. Vincent for his conſent to a motion "for referring the reports of the Commiſſioners of Inquiry to the Navy Board, that the latter might be heard in their own defence." To this requeſt,

queſt, however, Lord St. Vincent refuſed his aſſent. On this ſubject a converſation between the Firſt Lord of the Admiralty and the Comptroller of the Navy is cited; which appears to us ſo extraordinary as to require further elucidation. At preſent it ſeems to have been a moſt unjuſt ſtretch of power to forbid the Navy Board from laying before parliament, on the earlieſt opportunity, their anſwer to the heavy charges brought againſt them by the Commiſſioners of Inquiry, and circulated throughout the kingdom. On the promotion of officers by the Earl of St. Vincent (the next topic treated by this author) it is needleſs to dwell, as he does not attach much blame on that account, though he denies any extraordinary merit in that reſpect to the Board of Admiralty.

The number of ſhips commiſſioned during the firſt fourteen months of the preſent war, had been relied on by the author of "The Key;" whereas the preſent writer ſhows that the increaſe of the Navy in thirteen months of Lord Chatham's adminiſtration exceeded that of fourteen months of Lord St. Vincent's by nineteen ſail of the line, excluſive of the equipment of a great number of frigates. This ſubject is purſued at ſome length, and with conſiderable plauſibility of reaſoning; but a preciſe judgment upon it can only be formed on a correct view of ſeveral circumſtances which it is not in our power to aſcertain. The next point is, the Proviſion of Stores; upon which topic it appears there had been great difference of opinion between the Admiralty and Navy Boards: and the author of The Key had endeavoured to exculpate the former at the expence of the latter. Not having that pamphlet before us, we cannot pronounce upon the anſwers here given to the allegations contained in it; although they ſeem to be founded on ſtrong facts, and to contain many important remarks.

The ſubject of building Ships by Contract, and various point connected with it, are next fully diſcuſſed; and the author coincides with the opinion which has generally been entertained that, during war, the artificers in the King's yards are too much occupied in repairs to build all the ſhips of war which the public intereſt requires ſhould be added to the Navy. A queſtion which occaſioned great difference of opinion reſpecting the *ſhoul-ing* of the ſhipwrights (or claſſing them in gangs) is here agitated with great perſpicuity and apparent candour. The author does not wholly diſſent from the opinion declared (but it ſeems never acted upon) by the Admiralty Board; but thinks an alteration of doubtful expediency, and diſapproved by moſt of the maſter ſhipwrights at the ſeveral ports, ought not to be hazarded in time of war.

Theſe are a few of the topics treated at great length in this work, and argued with much appearance of ſound reaſoning; ſuch as in our opinion deſerves a reply from the author of the pamphlet, whoſe repreſentations and arguments are here controverted

verted and cenſured. A very ſerious diſcuſſion appears towards the concluſion, reſpecting the Eleventh Report of the Commiſſioners of Inquiry, and the depoſition of a noble Lord before them; which is contraſted with a letter of the ſame perſon, apparently, at leaſt, inconſiſtent with that depoſition. This ſtatement is well worthy of the public attention. Unleſs otherwiſe explained, it greatly impeaches the candour and even juſtice of the parties concerned, and ſhows how far prejudice may operate on minds, in other reſpects, honourable, and to what diſingenuous artifices reſentment will reſort in order to gratify its malignity.

On the various diſputes between the Admiralty and Navy Board, it would not become us to decide: but we may venture to ſay, that the caſe made (as a lawyer would term it) for the latter by this author, is *apparently* a ſtrong one, and that the vehement accuſations againſt that Board, which he cites from the pamphlet called "The Key," muſt be groſs exaggerations, if not wholly unjuſt. A public Board compoſed of gentlemen of character, for the moſt part, of long experience in ſome branch or other of the naval ſervice, cannot have been ſo ignorant of their duties as has been repreſented, or ſo inattentive to the public welfare, which it is their intereſt, as well as their duty, to promote. It is undoubtedly the buſineſs of the higher Boards carefully to ſuperintend the proceedings of inferior departments; yet, without a liberal confidence from his ſuperiors in office, and a juſt protection againſt cauſeleſs imputations, no man of honour can ſerve the country with comfort to his own feelings, and alacrity in his public duty.

ART. 17. *Subſtance of the Speech of Lord Viſcount Sidmouth, upon the Motion of the Marquis of Stafford, in the Houſe of Lords, on Monday, April* 13, 1807. 8vo. 28 pp. 1s. Hatchard. 1807.

As this Speech is underſtood to be publiſhed by the authority of the noble ſpeaker, no doubt can be entertained of the exactneſs of every part of its ſtatements. It is in fact a very important ſtate paper. It touches with great delicacy upon the ſecret tranſactions of the buſineſs alluded to, which it explains, as far as is conſiſtent with propriety. With reſpect to himſelf, Lord S. makes it evident that he differed with great reluctance from the illuſtrious perſons with whom he was then acting, but that upon the point of giving extended power to the Catholics he was perfectly firm. He maintains, very truly, that in no period of his Majeſty's reign could it be ſaid that a ſpirit of perſecution had been manifeſted by this government, or the legiſlature, towards his Majeſty's Roman Catholics ſubjects, "without recurring to an earlier period, he would only add that, in the year 1793, the meaſures adopted towards the Catholics in Ireland had not only been

been marked by a ſpirit of toleration and liberality, which he admired and applauded, but by a prodigality of conceſſion and liberality which broke down the conſtitutional barrier between Catholics and Proteſtants, and made it, he admitted, very difficult to take a diſtinction, in point of principle, between what had been granted and what was withheld. For himſelf, who thought that too much had been granted, it was competent to ſay that he would not conſent to grant more. He was convinced that conceſſion, beyond the point at which it had long ſince arrived, inſtead of being the cure, was, and would be, a freſh cauſe of diſcontent; that, to preſerve the tranquillity of Ireland, it was neceſſary to act on a firm, ſteady, and, at the ſame time, temperate ſyſtem; to abſtain from raiſing hopes which could neither be realized nor diſappointed, without public inconvenience and danger; but, at the ſame time, to let the Catholics feel, that though an increaſed portion of political power was withheld from them, from conſiderations of policy and expediency, they are, in other reſpects, preciſely on the ſame footing as all other claſſes and deſcriptions of his Majeſty's ſubjects, entitled to equal favour and equal protection." P. 24.

AGRICULTURE.

ART. 18. *The Grazier's Ready Reckoner; or a Uſeful Guide for buying and ſelling Cattle: being a complete ſet of Tables, diſtinctly pointing out the Weight of Black Cattle, Sheep, or Swine, from 3 to 130 Stone, by Meaſurement; together with Directions, ſhewing the particular Parts where the Cattle are to be meaſured. By George Renton, Farmer.* 12mo. 39 pp. 2s. 6d. Symonds. 1806.

The tables here preſented to dealers in cattle, &c. appear to have been made with great diligence; and will doubtleſs be acceptable to the perſons for whom they are intended. The figure prefixed, of an ox, engraved by Mr. Bewick, is a very proper addition to the work.

ART. 19. *The Gentleman's, Farmer's, and Huſbandman's moſt uſeful Aſſiſtant, in meaſuring and expeditiouſly computing the Amount of any Quantity of Land, at various given Prices per Acre. With Diagrams by Berryman. By William Francis, of Taplow, Bucks.* Maidenhead, printed. 12mo. 48 pp. 2s. 6d. 1807.

This work, as the author informs us, is not intended to contain a complete ſyſtem of ſurveying, but to render the art ſufficiently eaſy to enable a farmer to meaſure a ſingle field, a portion of harveſt-work, the thatching of a rick, or the boarding of a barn; which he has accompliſhed in a very conciſe and ſatisfactory manner. One half of the book is filled with tables for calculating the value of land, and of all kinds of labour performed thereon

thereon by the acre, from 1s. to 10l. per acre. Theſe tables, from their correctneſs, will be found very convenient to farmers; and, to conclude in Mr. F.'s own words, "their general utility will prove their beſt eulogium."

DIVINITY.

ART. 20. *The Engliſh Liturgy, a "Form of ſound Words." A Sermon delivered in the Pariſh Churches of St. Bene't Gracechurch, St. Mary, Stoke Newington, and St. Mary, Iſlington. By George Gaſkin, D.D. Rector of St. Bene't Gracechurch, and of Stoke-Newington; and Lecturer of Iſlington.* 8vo. 25 pp. 1s. Rivingtons, &c. 1806.

St. Paul, it is moſt probable, in the text of this diſcourſe *, "hold faſt the form of ſound words," made alluſion to ſome preſcribed confeſſion of faith, then required of converts before their admiſſion to baptiſm. As the church does not inſiſt, ſo neither does her judicious and faithful miniſter, Dr. Gaſkin, that this form of confeſſion was exactly that which is now called the Apoſtles' Creed. It was probably ſhorter; but probably alſo the very foundation or model of that which was ſoon after adopted, and which ſtill remains. Whoever knows the care that was employed by the framers of our Liturgy to make it conformable to "the beſt models of Chriſtian antiquity," will agree with this preacher, that it may alſo be conſidered as "a form of ſound words."

In confirmation of this opinion, Dr. G. firſt enters into the general defence of *devotional forms*, by arguments drawn from the prayer of our Lord, and the earlieſt practices of Chriſtians. He then ſtates that our Liturgy is, in itſelf, well calculated to anſwer its proper purpoſes. That the liturgical offices of our Church imply her having an *apoſtolical conſtitution*, is the next point urged by Dr. G. The *Apoſtles*, as he truly ſays, were appointed by Chriſt himſelf; and by them other officers of different degrees, as Biſhops, Prieſts or Preſbyters, and Deacons: and it is our felicity, he obſerves, "that this only primitive conſtitution is recognized throughout our liturgical offices."—"The layman is inſtructed not to invade the province of the deacon—the deacon that of the preſbyter or prieſt—and the prieſt that of the biſhop. All things are done not only *decently*, but in *order*: and the beauty of holineſs is preſerved when we are ſocially engaged in the worſhip of God." P. 14.

The laſt conſideration on our Liturgy is, that it "aſſerts and inculcates the pure, and genuine, fundamental doctrines of Chriſtianity." A brief but comprehenſive and clear view of thoſe fundamentals is then given, and it is truly concluded that our

* 2 Tim. i. 13.

Liturgy

Liturgy includes and maintains them all. The exhortation that we ſhould hold faſt a form of words ſo ſound, with ſome directions how we ſhould perform that duty, concludes this valuable diſcourſe. Particularly ſpecifying the duty of avoiding worſhip performed "by perſons not in epiſcopal orders, or whoſe place of worſhip, though called a chapel, has not received the licence or ſanction of the Biſhop, but is opened in defiance of his juriſdiction; which therefore ceaſes to be the ſervice of the Church of England." P. 21.

With a few more reflections on this ſubject, and on the duty of *practical Chriſtianity*, concludes a diſcourſe very likely to realize the introductory prayer of the author, by doing good wherever it ſhall be peruſed.

ART. 21. *The Chriſtian Spectator; or, Religious Sketches from real Life.* 12mo. 140 pp. 2s. 6d. Hatchard. 1806.

Very good and uſeful is the deſign of theſe "humble pages," (as the author names them, but in fact they are highly reſpectable)—that the readers of them may be brought into a habit of pious reflection upon the ordinary occurrences of human life. —"I have loſt a day!"—exclaimed an imperial voice of old, whenever the ſun had riſen and ſet, without having witneſſed the performance of any good and uſeful deed.—"I have loſt a day!" may each of us exclaim now, whenever we lay our head upon our pillow, conſcious of not having derived any ſpiritual profit from the events which the paſt day has brought forth. Every hour is replete with inſtruction;—every occurrence, how common ſoever it be, has a tongue, and ſpeaks to the Chriſtian Spectator in a loud and impreſſive tone. From every paſſing event he receives improvement; from every thorn he plucks a berry; from every field he gleans an ear." Pref. p. iii. The ſketches here ſet before us are remarkably intereſting; and an ardently pious ſpirit appears to animate the writer in every page. But one (at leaſt) of his notions demands a hint for amendment. It is ſaid of a pariſh miniſter, "He it is who firſt brought into this benighted place the light of the Goſpel." P. 59. He was one, it ſeems, of thoſe; on whom has lately been conferred the title, in itſelf unexceptionable, but in theſe days of preſumption arrogated by one ſet of men *excluſively of all others,—evangelical preachers.*

A multitude of paſſages, however, of excellent tendency, make ample amends for this fault; and with one of theſe we ſhall conclude our ſpecimens. "Hail, my country! who, even in theſe dark days of rebuke and blaſphemy, doſt ſtill maintain the worſhip of thy God. While with prayer thy *hoſts* go forth to battle, and their victorious return is celebrated with ſolemn thankſgiving and praiſe, with prayer thy *Senates* alſo commence

their deliberations; and with prayer thy *Judges* prepare to administer juſtice throughout the land. How well does it become a wiſe and great nation thus to ſanctify its civil inſtitutions, and thus to call down the Divine bleſſing upon the ſalutary ordinances of human authority!" P. 92.

ART. 22. *The Fall of Eminent Men in Critical Periods, a National Calamity. A Sermon preached at the Gravel-pit-meeting, Hackney, on Sunday, September* 21, 1806, *on occaſion of the recent Death of the Right Hon. Charles James Fox. By Robert Aſpland.* 8vo. 25 pp. 1s. Longman. 1806.

An eulogy, in which we concur for the moſt part, though not abſolutely. But of men confeſſedly *great* let us think with tenderneſs, when they are divided from us by death. The preacher is not always fortunate in his oratorical efforts: "What then is high ſtation? I will tell you, my brethren:—it is a ſlippery eminence, which one worm has climbed above his fellow-worm, and from which he at length falls—(with a deſcent humiliating in proportion to his boaſted elevation)—into his native duſt." P. 17.

MEDICINE.

ART. 23. *Obſervations on the remarkable Efficacy of Carrots, under a new Mode of Application, in the Cure of Ulcers and Sores. By Richard Walker, Author of Experiments on artificial Cold, &c.* 8vo. 24 pp. 1s. Murray. 1806.

The carrot poultice has long been celebrated for its power in correcting the putrid ſmell of ſordid, ſcorbutic ulcers, amending the diſcharge, and inducing a diſpoſition in the ulcers to heal. Still however it happens, in ſome very ill-conditioned ſores, that it fails in producing theſe ſalutary effects. The ordinary mode of preparing the poultice is by ſcraping the roots, unboiled, as they are taken out of the ground. The preſent author determined to try their utility when boiled, and then bruiſed in a mortar to a ſoft pulp.

"The carrots being previouſly cleaned, by ſcraping and waſhing," he ſays, "were ſplit, and boiled till quite tender, then beaten in a mortar to an uniform, ſoft, moiſt pulp. The ulcers were waſhed, or fomented with the liquor, and the poultices applied cold. The effects of this treatment were apparent in a very ſhort time. The ſores, which, before the application of the poultice, were ſpreading, and ſeemed in a hopeleſs ſtate, ſoon put on a more healthy appearance."

The author has followed this mode of making and uſing the carrot poultice ſeveral years, and has had ſo many opportunities of making comparative trials of the two modes of preparing

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the poultice, that he feels himſelf fully authoriſed to recommend boiling the carrots to uſing them raw. In either way the poultice is to be applied cold. The trials were principally made, it appears, in the Radcliff Infirmary, at Oxford. For a more particular deſcription of the caſes, in which it has been uſed, and of the mode of applying it, we ſhall refer our readers to the pamphlet, which ſeems well deſerving their notice.

ART. 24. *A Syſtem of Arrangement of Diſcipline for the Medical Department of Armies. By Robert Jackſon, M. D.* 8vo. 462 pp. 12s. 6d. Murray. 1805.

Dr. Jackſon tells us, in his preface, that as he had opportunity, having been long engaged in the Medical Department in the Army, ſo his mind was particularly turned to the contemplation of ſuch regulations, as might tend to facilitate, to the young phyſician, or ſurgeon, the acquirement of the knowledge of their duty, in attending the military hoſpitals, at home, or in the field. Having therefore collected a body of information on the ſubject, which, if adopted, he had perſuaded himſelf would very much improve the ſituation both of the ſick, and the attendants upon them, and at the ſame time, ſave a large portion of the money annually expended by government, he ſent them to Mr. Pitt. This was a few months, he ſays, before their being printed, that is, in the beginning, we preſume, of the year 1805, for the volume was publiſhed in that year, though by ſome means, we cannot ſay what, overlooked by us till now. It, or the manuſcript, met with the ſame fate from Mr. Pitt; for though the author had requeſted of the Miniſter to refer the examination of his ſyſtem to perſons who might be judges of its value, and profeſſed a willingneſs to attend, and give ſuch further information, as might be required, no anſwer was returned. The fact ſeems to have been, that government had previouſly turned their attention to the ſubject, and had made conſiderable alterations in the management of the Medical Department of the Army, and had probably redreſſed much of the evil that had before exiſted. This the author acknowledges—"It is however to be obſerved," he ſays (Preface, p. 17) "on the preſent occaſion, that conſiderable improvement in arrangement, as tending to accuracy and œconomy, has been introduced into the management of regimental hoſpitals of late. There is here evident improvement; but there ſtill exiſt things in the new forms, more complicated than neceſſary, and not well according with the juſt conſtitution of military force." The author was therefore too late with his ſyſtem, and he could not expect government would abandon an arrangement juſt made, which, in the ſhort trial made of it, had produced ſalutary effects, and adopt a new plan, inferior perhaps, in value, to that they were acting upon. Indeed, if we rightly underſtand

the author, the plan adopted requires rather to be elucidated and explained, that the perſons ſubjected to it, might underſtand the reaſons for inſtituting the regulations, than that the regulations ſhould be altered.—"There is beſides," he ſays, p. 18, "no elucidation of the propriety of the rules enjoined, by the expoſition of the principle, illuſtrated by reaſoning, and ſupported by reference to fact. Such expoſition might, perhaps, be thought to be neceſſary for enlightening and inſtructing ſuch of the juniors in the department, as are appointed to execute offices which require thought and reflection. From the conviction of the exiſtence of ſuch defect, and it is a defect of no ſmall importance, the following work took its riſe; it is intended as a remedy for an omiſſion, how far a ſucceſsful one, others will judge."

The author treats the ſubject under four heads. In the firſt he conſiders the conſtitution of a Medical Staff, and attempts to ſhow, that all the advantages propoſed to be obtained by the preſent eſtabliſhment, might be procured, with equal certainty, if the officers were reduced to about three-fourths of the preſent number. In the ſecond, he conſiders the conſtruction and equipment of hoſpitals, and points out ſources whence conſiderable ſavings might be made. He gives a liſt of hoſpital ſtores ſhipped for St. Domingo, in the year 1795; and then a table of what he conceives might have been ſufficient. The difference is certainly great; but then he ſuppoſes a degree of economy to take place in the diſtribution of them, that is rather to be wiſhed, than expected. His obſervations on the conſtruction of hoſpitals on keeping them clean, and well ventilated, are, we truſt, attended to. In the third ſection he treats of medical management. Under this head, he gives uſeful models of tables, for the returns of the number of patients received, the treatment, and event. He wiſhes to abridge conſiderably the quantity of drugs.—"It is reported," he ſays, table xiii. p. 286, by thoſe who have made inquiry into the caſe, "that the average coſt of the army medicines, exceeded 70,000l. per annum, during the greater part of the laſt war. Surgeons' inſtruments, in particular, were ſupplied in great profuſion. The conſequence was, that the drugs became rotten, and the inſtruments were deſtroyed by ruſt, without being opened."—But by the new regulations, this waſte has been ſo far reſtrained, "that we ſhall find," he goes on to ſay, "that as much medicine by weight was then provided for five men, as is now allowed for five hundred." It is probable that the author was miſinformed, as to the quantity of drugs formerly conſumed; as we can hardly conceive that ſo great a reduction can have taken place; and we do not find that the perſons who had been guilty of the profuſion, have been proſecuted. The fourth and laſt ſection treats of the œconomical adminiſtration of hoſpitals. The purveyors and matrons might, he thinks, be diſpenſed with. Some other retrenchments are propoſed, and ſeveral uſeful regulations

gulations suggested, as improvements in the ordinary diet of the sick and convalescents. On the whole, the author appears to be so intimately acquainted with the subject, that we cannot help regretting that a difference of opinion, or dispute with the heads of the department, should occasion his withdrawing from a post he was able to fill with so much credit to himself, and advantage to the service.

MISCELLANIES.

ART. 25. *Thornton Abbey; a Series of Letters on Religious Subjects.* 12mo. 3 Vols. 12s. Burditt. 1806.

The spirit of these letters is unequivocally averse to the religious establishment, of which we are members, and from principle and duty, strenuous advocates. They are what are termed, in a modern, affected, and perverted epithet, evangelical. Our opinions on such doctrines, as are here inculcated, are sufficiently notorious. We have avowed them, on various occasions, and in detail, we forbear therefore entering into a controversy, to which an elaborate examination of these letters would unavoidably lead. We shall therefore be satisfied with informing such of our readers as may have curiosity concerning them, that they are edited by Mr. Andrew Fuller, and were written by Mr. John Satchell, of Kettering, deceased. Some very sensible observations on the Church of Rome, and animadversions on its errors, will be found to form no unimportant part of these volumes.

ART. 26. *History of the Campaign of* 1805, *in Germany, Italy, the Tyrol, &c. By William Burke, late Army Surgeon.* 8vo. 6s. Ridgway. 1806.

The campaign, which is here circumstantially described, in which the French, in a most incredibly short space of time, overran Germany, and possessed themselves of Vienna, will ever form a memorable era in European history. Whether it was cowardice, treachery, or imbecility in them who first gave way to the attacks of the French, by the surrender of Ulm, such extraordinary advantages were never before obtained in so abrupt an interval. This narrative is written with vigour, and indicates extensive information on the subject. There seems throughout a disposition to throw the credit of every engagement and successful manœuvre into the scale of the French, the justice of which we are not inclined to controvert, but to the spirit of which we are ourselves decidedly averse. The Archduke's masterly retreat has ever been allowed to be the consequence of the most exalted military talents, and happy should we be again to see them exercised against the common enemy of the world.

All the more important State Papers, which passed between the parties, will be found at the end of the volume, in the form of an appendix.

ART. 27. *Arithmetic made eaſy to the Capacities of Children: containing above five hundred and fifty Examples in the fundamental Rules, the Rule of Three, and Practice; a Variety of promiſcuous Queſtions, and Bills of Parcels: deſigned as an Introduction to other Syſtems of Arithmetic. To which is ſubjoined, An Appendix, containing Arithmetical Tables, &c. By John Thompſon.* 12mo. 60 pp. 1s. Nanſan and Davis, Mancheſter; Williams and Croſby, London. 1807.

The author, conceiving a deficiency in the works of his predeceſſors in this department of learning, to be the want of eaſy examples in the fundamental rules; has, in order to ſupply the defect, printed this little work; having uſed it ſeveral years in manuſcript, among his own pupils; and found it anſwer the purpoſe for which it was compoſed. We recommend to Mr. Thompſon, in a ſecond edition of this volume, which probably will be called for, to print the explanatory part under each rule; and to allow the pence-table to retain its old form.

ART. 28. *The Chriſtian Teacher, a Religious Spelling Book; containing a great Variety of Spelling; Rules for good Reading; a conciſe Grammar; Reading Leſſons in proſe and verſe. By the Rev. T. Harper, Teacher of the Engliſh Language, &c.* 8vo. 136 pp. Second edition, corrected and enlarged. Williams and Smith. 1806.

Mr. H. appears to have executed his undertaking with diligence and accuracy; and we ſtrongly recommend his work for the uſe of very young perſons. The *price* of ſuch books (and indeed of all books) ſhould be expreſſed; and not be left to *conjecture*, which may end unpleaſantly.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

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ERRATA.

In our account of Mr. Quin's Speech (April, p. 440.) we committed an inadvertent error, in ſaying that Mr. Birch's original motion was carried. We were thinking of the ſecond motion for the Addreſs, which was voted.

Page 463, line 5th from the bottom, for *anſwers*, read *cenſure*.
——— — 3d from the bottom, for *unexplained*, read *unexplored*.
Page 464, — 18, for *hearing*, read *hearing*.
——— — 35, for *nearly*, read *newly*.
——— 465, — 22, for *underſtood* read *underſtand*.
——— 466, — 28, for *underſtood*, read *underſtand*.
——— 476, — 20, for *prepoſition*, read *prepoſitions*.
———, — 37, for NEITHAN, read WITHAN.

AN

INDEX

TO THE

REMARKABLE PASSAGES

IN THE

CRITICISMS and EXTRACTS in VOLUME XXIX.

A.

PAGE

ABERNETHY, Mr., case of a lady fitted by 392
Abyssinia, manner of making Bouza (beer) in 658
——— ordinary method of marriage in 659
Addison, Mr., confession of 587
———'s Evidences, parts of written by others 417
Administration, Mr. Pitt's, observations on the dissolution of.. 66
Adverbs, originally nouns or participles 479
——— etymology of three.. ib.
Æra, coincidence of the Christian, with various periods 511
Aggrandizement, the French bent on schemes of 61
Alehouses, too many, licenced.. 432
Alison Gross, a ballad 296
Alphabet, the Ethiopic, account of 656
Amelia, poor, lines on 312
America and Great Britain, causes of the commercial intercourse between 80
Anacreon, the Vatican MS. of, not a forgery of the 15th century 545
Anecdote, musical..... 332
Antoninus, M. A. column of .. 421
Apartments, effects of excluding cold air from 624
Apocalypse, Luther's hasty opinion of the 191

PAGE

Apocalypse, new interpretation of the seals in the 195
——— first and second beast 199
Aria, an, on death 313
Article, the twelfth, illustrated from the Liturgy 327
Assassination, a plot of, artfully revealed 43
Astronomy of all natural science most easily comprehended .. 509
Athens, two Parthenons in the Acropolis at 612
Attic Foot, length of the ancient 613

B.

Ballads, traditionary, value of.. 123
Balugani, L. letter from, on his journey to the Nile..... 652
Baptist, John the, lines on.... 426
Beauty, the term, of a vague and extensive meaning 3
——— properly restrained to objects of external sense 3
——— a position of Sir Joshua Reynolds' respecting 18
Beloe, Rev. Mr., affecting account of the 303
Belsham, Mr., historical delinquencies of 102
——— compared with the devils in Milton 103
——— abjectness of .. 104
——— a principle of .. 105
——— calls the continuance

INDEX.

PAGE

ance of the penalties on high treason an odious measure .. 106
Belsham, Mr. implicitly relies on Jean De Bry's account of the massacre of the French deputies 108
———— gives an inconsistent, calumnious, and absurd account of the evacuation of Naples by the French 109
———— calls the infamous Helen Maria Williams, "the celebrated" 115
———— labours to screen from execration the massacre at Jaffa 117
———— makes an extraordinary declaration respecting Bonaparte 119
———— pays adulation to the successful Bonaparte 120
———— instance of the characteristic malignity of .. 270
———— makes a preposterous eulogium of the French constitution 272
———— condition of England described by 273
———— the concordatum described by 275
———— regardless of accuracy 279
———— character of George the Third given by .. 282
———— caution against the principles and opinions of 284
Bemetzrieder, Dr., lines by .. 245
Berchoux, extract from a poem by 332
Biography, the proper office of 584
Birch, Mr. Deputy, extract from a speech of 438
Bonaparte, objections to a treaty of peace with 411
———— probable division of the empire of 414
———— animosity of 436
———— meanness of 533
———— mode of exposing .. 534
———— crimes imputed to .. 536
———— behaviour in public 537
———— not to be compared with Hannibal 539
Bones, excision of carious, more dangerous than amputation .. 446
Boufflers, Marquis de, saying of 383
Bread, origin of the word 636
Bruce, Mr., esteemed by the Abyssinians 651
———— letter from the Rev. Dr. H. Blair to 653

C.

PAGE

Cæsar, Julius, observation of an ancient grammarian on 3
———— and Cato, contrasted 248
———— profoundly skilled in astronomy 510
Calendar, instructive account of the ..... ib.
———— the Julian, not perfect 512
Cambridge, the University of, address to the youth of 83
Canonized, pronunciation of the word, in Shakspeare's time .. 39
Catholics, the proposed measure in favour of the, accounted for 317
———— new view of 561
Century, date of the last ....n. 512
Cerinthe, description and culture of 389
Charles, the Archduke, military pre-eminence of 694
Child-Maurice, the ballad of, judicious observations upon 127
Christianity the promoter of cheerfulness 213
———— essential to commerce 292
Church, the Romish, grounds of our separation from 257
———— omitted the second commandment, 258, 325
Chunns, the Catholic, two celebrated papers relating to 70
———— sentiments of the late Marquis Cornwallis 70
Clark, Dr. John, works of 210
Clergy, the English, vindicated from an illiberal insinuation .. 246
———— admonition to 258
Coda, the musical, represents the grammatical parenthesis 604
Colours, not properly rays 15
Comedy, proper character of, forgotten by modern writers .. n. 550
Commentator, the office of a 592
Conjunctions, English, table of the etymology and explanation of 473
Convention, the French, character of 57
Convoys, a charge respecting the insufficiency of our 88
Corks, result of an experiment with two, accounted for 492
Correspondence, 100, 219, 339, 460, 579, 700
Country, interesting address to 699
Cowper, the poet, caution from the sufferings of 451
Criticism, motives for the mitigation of the severity of 101

INDEX.

PAGE

Cuming, Dr. Ralph, extraordinary aſſertions made by 72
Cycle, the, employed by the Mexicans 512

D.

Devil and Dr. Fauſtus, origin of 548
Dew, noxious vapours in, not diſcovered 494
Dibdin, Mr., vanity and egotiſm of 234
———— orders given by.. 244
Dimond, Mr. Wm., ſong written by 431
Dryden, juſtly reproved 387
Dublin, population of, in the years 1798 and 1804 435
Dynamics, definition of the term 228

E.

Egyptians, the ancient, their aſtronomical ſkill 615
Electricity, on the power of vegetables of conducting 621
———— no effect on the growth of vegetables..... 622
———— plan for ſupplying the atmoſphere with artificial 627
England, conſequences of the conqueſt of, by France..... 409
Epicurus, juſt view of the moral philoſophy of 379
Evaporation from vegetables, diminution of, recommended .. 623
Evening, lines on 454
Exhortation, to the kingdom.... 570
Exility, the word, adopted and miſapplied by Miſs Owenſon 554
Experience, in religion, more advantageous than bare theory *n.* 89
———— not uncharitable 90
———— books and meetings, general tendency of.... ib.

F.

Faith, Chriſtian, reflections on .. 355
Fame, the true baſis of future .. 485
Farmers, intereſting addreſs to.. 567
Fordyce's, Dr. G., anſwer concerning a newly invented remedy 72
Fox's, the late Mr., ſaying of Gibbon and Hume, and others 94
FROM, etymology of the word.. 477
———— objection to 478
Fuſeli's paintings, deſcribed.... 557

G.

PAGE

Galmua, uſual rendering of the Hebrew term 497
Garthwaite, Captain, hint to .. 95
Geddes, Dr., bold infidelity of 369
Gems, account of the Devonſhire collection of 303
Gibbon and Hume, Mr. Fox's ſaying of 94
Gilpin's, the Rev. Mr., legacy to his pariſhioners 206
Glouceſterſhire, the vale of, ſaid to have produced good wines in the twelfth century 619
Good's, Mr., reaſons for employing blank verſe in his Lucretius 381
———— compared with Creech's..... 384
Goſpel, the right interpretation of the, favoured by commerce 289
Government, a degree of parliamentary influence neceſſary to 438
Gout, the, an incurable diſeaſe 85
———— bleeding recommended in 86
Gravina, character of 330
Gravitation, the hypotheſis of Huygens reſpecting, ſhown to be falſe 45
———— accounted for by Sir I. Newton..... ib.
———— not from the operation of mechanical cauſes.... 48
———— univerſal and mutual, effect of 516
———— proportion of the moon's, to the ſun..... 517
Gravity, in mechanical philoſophy, an unknown quality.... 514
Guliſtan, the Perſian term, ſignification of..... 285
Gums, diſeaſes of the 360
———— effects of ſmall-pox upon the 361

H.

Hamilton's, Miſs, ſelf-ſufficiency reproved 348
———— inattentions in writing 356
Handel's erroneous accentuation of Engliſh words, proofs of.... 600
Harmony ſuperior to melody .. 406
Haſtings, Mrs., extract from a poem dedicated to 429
Health, a neceſſary accompliſhment 147

Henry

INDEX.

PAGE

Henry and Roſa, a poem to, on their marriage 676
Herodotus, a paſſage in, literal meaning of 180
——————— other tranſlations of 331
Herſchel, Dr, ingenious hypotheſis of 513
Homer, ſpecimen of three tranſlations of, in blank verſe 678, 680
Howick, lord, juſt remarks on the Catholic bill brought in by .. 682
Hume's, Mr., aſſertion, reſpecting the polite arts, doubtful 364
Hydrophobia, a diſeaſe of rare occurrence 366

I. and J.

Jamieſon, Mr., ballad by 129
——————— officiously alters the cataſtrophe of an ancient ballad 131
Ideas, once aſſociated, not to be ſeparated 173
Ir, derivation of the term 470
Incloſing acts, number of, paſſed in the preſent reign 621
Incloſures, effects attributed to .. 619
Indigeſts, the term, unknown .. 36
INFANDUM, meaning of the word, in Virgil 644
Job, arguments againſt the antiquity of the book of 370
—— not the repreſentative of the Iſraelites 371
—— corrected tranſlations of ſome paſſages in the book of 372, 496
Johnſon's, Dr., remark on Pope and Swift 677
Iphigenia, wrong accentuation of the word 331
Iſaiah, corrected tranſlations of various paſſages in 134
—— amendment of the tranſlation of ſome paſſages in 137
Julius II. obſervation of 482
JUST, origin of the word 632

K.

Kæmpe Viſer, Mr. Jamieſon's account of the 294
Knight, Mr. R. P. his hoſtility to the Britiſh Critics accounted for 1
——————— the diſtinction, between idea and notion, not his own 7

PAGE

Knight, Mr. R. P. miſtaken as to the effect of melodious verſification 12
——————— ſtrange aſſertion made by 176
——————— impious obſervation of 180
——————— two objections to an opinion given by ..... n. 183
——————— not entitled to ſpeak contemptuouſly of Edmund Burke 188
——————— the language of arrogant and unauthorized 189
Knowledge and principle, diſtinction between 351

L.

Ladies, poetical advice to the .. 315
Lands, may be cultivated beyond the limits of propriety .. 622
Language, no articulate, ſpoken inſtinctively 9
——————— not invented by men ..... n. 476
——————— the elements of the firſt communicated to man by his Maker 647
——————— much room for philoſophical inveſtigation in the analyſis of 649
La-Place's impious aſſertion refuted 522, 525
LAW, origin of the word 632
Law's, Archdeacon, temperate obſervations on Mr. Lancaſter's mode of education .. 97
Learning, Love's, a poem 74
Le-Clerc's opinion reſpecting books of mere rarity 544
Leo. X. proof of the wretched taſte of 485
Lewis XVI. character of 59
——————— effects of the fall of 60
Literary intelligence, 100, 220, 340, 460, 580, 700
Lochroyan, fair Annie of, intereſting ballad of 127
Lucretius, ſentiments on 376
——————— ſpoken of by Ovid with enthuſiaſm 378
——————— moral philoſophy of 380
——————— tranſlation of a beautiful paſſage in copied by Virgil 384
——————— philoſophical paſſage in 385

Macbeth,

INDEX.

M.

PAGE

Macbeth, two ghoſts ſuppoſed to be ſeen by 41
Married ſtate, cauſes of miſery in 208
Maſoretes, inſtances of injudicious conduct of the 136
Matter, only two properties of, diſtinguiſhing it from other things 226
——— the inertia of, defined .. 491
Medicines, the army, ſuppoſed annual coſt of during war 693
Menander, falſe argument from a fragment of 370
Merman, the, and Marſtig's daughter, an ancient Daniſh ballad 132
Michel Angelo, celebrated during his life 480
——— occaſion of his firſt viſit to Rome 481
——— reconciliation of, with Pope Julius 482
——— the immortal work of, in the Siſtine Chapel, deſcribed 483
——— anecdote of .. 486
——— ſonnet compoſed by, in his old age 487
Mickle, the poet, honourable conduct of 608
Milton, criticiſm on the verſification of 169
Minſtrels, all our ballads not compoſed by 295
Miracles, reflections on 383
Mohagers, the, in N. America, ſaid to have no adjectives in their language 641
Moon, account of its motion 517
More, the term, uſed for greater in Shakſpeare's time 39
Motion, definition of 230
——— ſuppoſed origin of the third law of 232
Muſes, the nine, poetical deſcription of 244
Muſgrave, Dr., compliment to .. 546
Muſic, poetically defined 235
——— ſharps and flats in, poetical deſcription of the 238
——— the office of, lines deſcribing 241
Muſical imitation, curious anecdote relating to 332
Myers, Mr., a plagiariſt 427

N.

PAGE

Napoleon, a great ſtroke of politics in 324
——— compared with a rattleſnake 410
——— inſtance of the perfidiouſneſs of 412
Nations extreme improvidence of 408
Nelſon, the late Lord, poetical eulogium of 429
Newcaſtle upon Tyne, number of perſons vaccinated at the diſpenſary at 263
Notation, algebraical, an improvement in our 225
Note and tone, diſtinction between 399
Notes, the muſical, poetical deſcription of 235
Novelty, the pleaſure afforded by, accounted for 187

O.

Oak, poetical deſcription of the 314
Owenſon, Miſs, various verbal errors of 554
——— on the Iriſh origin of Oſſian 555

P.

Paintings, public, beneficial effects of 366
Panorama, definition of a 572
Paradiſe-Loſt, difficulty in reading the poem of 171
Paris, argument from the report of a medical commiſſion on the conſcripts at 149
Parke, Mr., intereſting circumſtance related by 302
Paul, St., probable alluſion in a text of 689
Perſever, general accentuation of the word, in Shakſpeare's time 38
Phœnomenon, the curvilineal motion of bodies, the moſt general 509
Philoſophy, lectures on natural, 489
——— objectionable paſſages in 491
Phlegon, of Trallium, account of 419
Pibrach, powerful effect of the, upon the Scotch Highlanders 9
Pitt, Mr., poem on the death of 73
——— a ſubject hitherto neglected by poets of the higher order ..... ib.

Pitt,

INDEX.

PAGE

Pitt, Mr, explanation of a part of the conduct of 164
——— apoſtrophe reſpecting ib.
——— private life of 166
——— excellent concluſion of a ſpeech on the character of 167
——— honourable celebration of the birth-day of 277
——— perſonal character of 321
——— ſtanza addreſſed to .. 558
Pitiful, the word, often uſed improperly 645
Plants, effects of the evaporation from certain 620
Pleaſure diſtinguiſhed from diſſipation 213
Pledges, political, ſhrewd remarks upon 561
Poet, ſome neceſſary requiſites in a 607
Poetry, philoſophical, ſpecimens of 79
Poor, defect in the plans for the management of the 309
Poor-laws, obſervations on propoſed amendments of the 564
Poultice, the carrot, improved method of preparing 691
Prayer, the LORD'S, argument from a petition in 451
Preacher, a real evangelical, extract from a ſermon of 51
——— duty of a 54
Prepoſitions, philoſophical illuſtration of the uſe of 475
Prié, Marquis, anecdote of 574
Prieſtley, Dr., never deficient in boaſts 329
——— raſh aſſertion of 369
Principle, the religious, natural to man 290
Printing, poetical addreſs to the art of 200
Public-Worſhip, the practice of the Romiſh Church and our Diſſenters contraſted in 257
Pyramid, the Great, deſigned for a permanent ſtandard of meaſure 612
——— meaſurement of the different parts of 614
Pyramidic foot, the, near coincidence of the modern Roman Palm with 615
——— uſed by Solomon and Pliny ..... ib.
Pyramids, the, not of antediluvian origin 617

Q.

Quiros, relation concerning the diſcoveries of 150

R.

PAGE

Raleigh's, Sir Walter, a ſong of 293
Ramſay, Allan, liſt of miſtaken explanations in the gloſſary to the ever-green of ..... n. 27
Redemption, particular, tendency of the doctrine of 52
Reed, Mr. Iſaac, amiable character of 33
Reeves, Mr., intitled to the warmeſt gratitude of his country 204
Reformation an eſſential baſis of our national ſafety 416
Regiſter, the annual, reaſons for commencing a new ſeries of 62
Reliques of ancient poetry, reaſon of the ſuperior merit of the .. 124
——— the, contain no ſpecimen of the ancient metrical romance ..... ib.
Retraite de la Vielleſſe à chaillot, intereſting account of the 150
Revelation, a divine, on the degree of evidence proper to accompany 29
Reynolds, Sir Joſhua, eulogy of 367
Rhatania root, account of the .. 448
RIGHT, origin of the word 632
Robiſon, Profeſſor, apology for not earlier noticing the work of 222
——— extract from the advertiſement of 223
——— amiable character of the metaphyſics of .. 225
——— the work of, highly valuable 527
Rocks, St. Vincent's, deſcription of 423
——— mode of riſting 424
Roman Catholic, the, religion political 441
Rome, the Church of, can neither grant nor accept a toleration 560
Rooks not to be thoughtleſsly deſtroyed 443
Ruddiman, Lord Hailes's acknowledgement to 26
Ruhnkenius, liſt of the publications of 663
——— notes of, on the Latinity of Muretus 666

S.

Sacrifices, human, on the practice of offering 674
Sadi, the poet, account of 285

Sadi,

INDEX.

PAGE

Sadi, the poet, extracts from the Guliſton of 286
Salluſt, corrected tranſlations of ſome paſſages in 250
——— Mr. Stewart's tranſlation, errors in the Greek quotations 255
Sandford, biſhop, extracts from the charge of 395
Sang, the Dey's, account of the occaſion of 300
Santa Cruz, account of ſettling a colony at the iſland 153
Saturn's Ring, Profeſſor Robiſon's idea of 518
Saw, a ſurgical, invented by Dr. Jeffray 446
Scarlet, the ſight of, evidently painful to ſome birds and quadrupeds 16
Schoolmaſter, advice to a verſifying 313
Scotiſh ſpeech, the Anglo Saxon dialect of the Northumbrian kingdom the common ſource of the 21
——— able illuſtration of the origion of the 22
——— the Bible never tranſlated into the 25
——— dialect, examples illuſtrating the formation of the .. 23
——— poem, the firſt eſſay to gloſs a, made at Oxford by an Engliſhman 25
Scotland, duty of the Proteſtant churches in 397
Scripture, a ſeeming contradiction in, reconciled 616
Sea-bathing, the ſeaſon for 84
Seaſon, the preſent, not unpropitious to learning and to poetry 606
Seigneux de Correvon, ſhort account of 418
Senſible, three meanings of 645
Sex, the female, advice to 6
Shakſpeare, the writings and perſonal hiſtory of, little known 34
——— Mr. Seymour's propoſed emendations of 88
Sheol, invariable rendering of the Hebrew term, in Scripture .. 498
Sheridan's, Mr., happy compariſon of a plagiariſt to a gipſy .. 428
Sidmouth, Lord Viſcount, extract from a ſpeech of 687
Societies, the ſeditious, hint as to 61
Society, the Highland, a public ſpirited aſſociation 81
Solomon, the temple of, conſiſtent and elegant proportions of 616

PAGE

Song, an African, literal tranſlation of 303
Sound, probable origin of 8
——— on the ſenſual pleaſures of ..... ib.
Space, Profeſſor Robiſon's idea of 226
Staff, in muſic, improperly termed ſtave 398
Stage, the Engliſh, indecorum of 550
STAY, meaning of the adjective 639
Steam, proportionate bulk of, to that of the water from which it originated 493
Stock, biſhop, haſty language of 369
——— objectionable notes of 507
Stone, the Rev. Francis, unparalleled and unfeeling impudence of 211
——— honeſty of, queſtionable 212
——— abſurdity of 325
Sublime, the, not annihilated by a certain degree of fear 14

T.

Talleyrand, falſe concluſion drawn by 80
Taſte, influenced by faſhion 5
——— a vicious, cauſes of 5
Taylors, the ſaying reſpecting nine, probably correct in early times 159
Teeth, cauſe of caries in the .. 358
——— means of preventing the decay of the 359
——— decay of the, not occaſioned by the loſs of enamel 361
Thames, the fall of the river, between Staines bridge and Richmond, and between Reading and Boulter's Lock 573
THAT, the term, has always the ſame ſignification 462
Theatre, the, leſs exceptionable in Pagan Rome than in Chriſtian London 552
Themiſtius, intereſting account of 421
Tides, explanation of an anomaly concerning the 521
Time, quintruple, unfit for melody 400
Tobacco, a ſong on 307
Tooke, Mr. Horne, blends two heterogeneous ſubjects together 462
——— confidence of 463

Tooke,

INDEX.

PAGE

Tooke, Mr. Horne, admits the article to be a very neceſſary part of ſpeech 465
——— the word, THAT, fatal to 467
——— coarſely ridicules Lord Monboddo and Mr. Harris 472
——— contemptible ſophiſtry of 634
——— philoſophy of, extraordinary 637
——— opinion of, on the French revolution 650
Tradeſcantia, deſcription of the 389
——— mode of cultivating the 390
Traffic, an extenſive, attended by a corruption of morals 289
Tranſlators, the learned divided in their opinions of the principles for the regulation of .. 247
Trichomanes Tunbrigenſe, a plant in the vicinity of Tunbridge 78
Tycho Brahé, anecdote of 520
Tyrwhitt, the late Mr., elegant eulogium of 665

V. and U.

Vaccination, partial appearances of ſmall-pox after 260
——— expedient made uſe of in 261
Vaccination, report of the progreſs of, in Spain and other nations 264
——— prejudices againſt at St. Helena 267
Vegetable ſubſtances, the intended principal food of man 566
Verſailles, account of the manufactory of fire-arms at 342
Verſe, Greek and Latin, as read by the ancients, a kind of recitative 11
——— Engliſh, illuſtration of the peculiarity of 170
——— ancient heroic, fixed boundaries to 172
Ugolino, the ſtory of Count, from Dante 529
Viciſſitude, an ode 608
Vis-Inertiæ, objections to the phraſe 228
Ullaging, general method of .. 93
Univerſe, the corporeal, bears no mark of eternal duration 520
Volunteers, a claſſification and more general enrolment of, propoſed 413
Voyage, of Oliver Van Noort, extract from the narrative of a .. 156
——— of Pedro Fernandez de Quiros, extract from the account of the 158
Ut, in Latin, plauſible reſolution of the term 470

W.

Waddington, Mr., *elegant* ſcurrility of 318
Warton, the late Dr. Joſeph, outlived the age in which he flouriſhed 531
——— ſketch of the life of 584
——— character of, as a ſchoolmaſter 586
——— his reply to Dr. Johnſon 590
——— letter from Dr. Johnſon to 592
——— letter from Mr. Horace Walpole to 593
——— letter from Mrs. Montague to 594
——— anecdote of 595
Whitaker, the Rev. Edward, an able interpreter of prophecy 28
Whitbread, Mr., an aſſertion of 438
——— the real difference between, and Sir Francis Burdett ..... ib.
Whitelaw, the Rev. James, intitled to the higheſt praiſe 434
Wilmot, Mrs., part of an Italian ode to 316
——— juſt compliment to 571
Wolf-hunting, intereſting account of ....., ... 344
Words, only two ſorts of, neceſſary in all languages 468
Workhouſes, effects of 311
Worm, ancient ſignification of the term .....n. 297

Y.

Year, the Egyptian, reaſon for making no intercalation in *n.* 511
Young, Mr. Arthur, not a celebrated farmer 445
Youth, an intereſting leſſon to .. 330

Z.

Ζυγος, improved tranſlation of the term, in the Apocalypſe 195

XXIV. 7. 31
46. 5. 30
Q117. c. 4. 30

THE

BRITISH CRITIC,

Q900.c.143.30

FOR

JULY, AUGUST, SEPTEMBER, OCTOBER,
NOVEMBER, AND DECEMBER,

MDCCCVII.

Εἶμι παρὰ τάθμην ὀρθὴν ὁδον, οὐδὲ τέρψει
Κλινόμενος, χρὴ γὰρ μ' ἄρτια πάντα νοεῖν.

THEOGNIS.

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PREFACE.

LETTERS may truly be ſaid to flouriſh when their influence is ſeen to increaſe, amidſt all the buſineſs of a dangerous war, and in ſpite of every preſſure of public difficulty. That love of knowledge muſt indeed be ardent, which ſurmounts ſo many obſtacles; as the ſoldier who ſtudies in a camp may more juſtly boaſt of his application, than the academic, who has no other object, and has every thing to aſſiſt and encourage his labour. We hail the opportunity of beſtowing this valuable ſpecies of commendation upon our countrymen at large. In ſpite of the threats of the enemy, the checks of commerce, the increaſe of taxes, and whatever elſe might be enumerated as unfavourable to the arts of peace, we ſee them daily cultivated with new vigour. On every ſide inſtitutions are ariſing, either to teach the ſciences, or to facilitate ſtudy*; and according to appearances, there will not ere long be a town of any conſequence in the United Kingdom, in which the beſt books will not be acceſſible to all perſons in moderate circumſtances. When ſuch a diſ-

* Five or ſix of theſe Eſtabliſhments in the Metropolis, and others in various parts of the Country, as at Mancheſter, Liverpool, Briſtol, Reading, &c. bear teſtimony to this aſſertion. That at Reading was opened on the 1ſt of January 1808, with every proſpect of becoming a flouriſhing Eſtabliſhment.

poſition is beginning to prevail, we particularly felicitate ourſelves on the plan of our half-yearly prefaces. which will always furniſh, without trouble to the Enquirers, a liſt of ſuch recent publications as are moſt deſerving of the general attention. The books which we here record are ſuch as few purchaſers will ever repent to have procured.

DIVINITY.

We cannot at preſent begin this article with a more important book than the collected *Tracts* of the venerable and truly apoſtolical *Biſhop of London* *. When it is conſidered that theſe valuable publications, eleven in number, ſtand in addition to two volumes of excellent Sermons, and two other volumes of his moſt inſtructive Lectures on the Goſpel of St. Matthew, it will be acknowledged that to labour thus, for the world at large, having at the ſame time the perſonal care of a great and buſy dioceſe, (which deſcription applies to Cheſter as well as to London), is to evince a zeal of the nobleſt kind, as well as an eminent ability to ſerve the Chriſtian Cauſe; and to have proved the Author, in the ſight of God and man, a worthy Servant of his divine Maſter. May the cloſe of his career be as peaceful and as bleſſed, as the courſe of it has been, without interruption, honourable!

The good Biſhop has not only been active himſelf, but has excited the activity of others. To his example we owe, not to mention other publications, two ſets of Lectures on the *Acts of the Apoſtles*, thoſe of *Dr. Stack* and *Mr. Brewſter* †; of which the latter at leaſt exhibit a very reſpectable imitation of their diſtinguiſhed prototype. *Dr. Burnaby* has alſo collected the labours of his earlier days, conſiſting of *Sermons and Charges* ‡, which are of a nature to

* No. III. p. 327. † No. II. p. 133. ‡ No. VI. p. 684.

ſhow

ſhow him at once in the light of a careful paſtor, a loyal ſubject, and a diligent church officer*. When an author arrives at the dignity of a ſecond volume, it approaches very nearly to a proof that the firſt has been approved by the public. Such are the circumſtances of *Dr. Hewatt's Sermons* †, of which the firſt preceded the ſecond by about two years. The abridgment of a part of *Dr. Beveridge's* Diſcourſes, by *Mr. Glaſſe* ‡, is a judicious and uſeful work. Next to producing original compoſitions of value, is the merit of reſtoring to public uſe thoſe of intrinſic excellence, which the change of language, or of faſhion, may have rendered in ſome degree obſolete. The little Tract of *Mr. Granville Sharp*, on the two laſt Petitions of the *Lord's Prayer* §, is, like ſome of his former publications, of worth entirely contraſted to its ſize, the former being as great as the latter is diminutive ‖. We truſt, therefore, that it will not, on the latter account, be neglected or overlooked.

Charges and ſingle Sermons do not make a leſs appearance here than uſual. Among theſe we begin with the poſthumouſly printed Charge of our revered friend *Biſhop Horſley* ¶. Though it happened that this final Charge was more occupied than ſome others had been, with the mere buſineſs of the dioceſe, yet there are paſſages in it, which mark both the extenſive knowledge, and the ſuperior acuteneſs

* *Archdeacon of Leiceſter.* † No. VI. p. 682.
‡ No. III. p. 295. § No. III. p. 328.

‖ Having accidentally turned to an author, little quoted for theological points, who yet well illuſtrates Mr. Sharp's poſition, we ſhall here inſert the paſſage. "*Libera nos a malo*] Concluſio totius noſtri negotii apud Deum eſt, ut nobis incolumitatem præſtet, quò in ejus tutela acquieſcere poſſimus, ac ita à vitæ animique periculis, quæ continenter *malorum dæmonum* operatione impendent, ope divinâ liberati, tandem ſalvi ſimus: nam articulus hoc loco poſitus, ἀπὸ τοῦ πονηροῦ, *perſonam diaboli ſignificare videtur*, cujus proprium eſt tentare." *Polydore Virgil, Interpr. Dominicæ* Orationis. §. ult.

¶ No. II. p. 212.

of the author; and it will remain, with his other works, a proof of talents highly worthy of the diſtinguiſhed ſituation in which they were placed. We do not yet take our leave of him. Though his worldly taſk be done, there are, we underſtand, ſome of his labours remaining, of which the public may hope to have the benefit, when his works ſhall be collected. Such a man appears in ſome meaſure to ſurvive the ſtroke of fate, and to have a renewed life, whenever a new offſpring of his talents is brought forward. Or the caſe, perhaps, more exactly reſembles the continuing to receive the intereſt of a principal which is finally ſunk: except that the intereſt of mind is infinitely more valuable than any intereſt of money. Of *Biſhop Huntingford*'s abilities, we ſtill enjoy both principal and intereſt, and we hail with pleaſure the application of them in his excellent charge on *Preparation for the Holy Order of Deacons* *. Two Conſecration Sermons, both of diſtinguiſhed merit, have alſo called for our attention in this Volume; that of *Mr. Barker* †, delivered at the Conſecration of the preſent Biſhop of Oxford; and that of *Dr. Graves*, at the Conſecration of the Biſhop of Limerick ‡. Both authors write ably and perſpicuouſly, on the nature and ſacred Origin of the Epiſcopal Order. *Dean Onſlow's* Viſitation Sermon ‖, as Archdeacon of Berks, continues with great clearneſs and force an important illuſtration, which he had opened in a former diſcourſe §; and is well calculated to maintain ſound doctrine againſt the efforts of error and innovation. Of Sermons on more ordinary occaſions, three particularly deſerve to be mentioned here: the Charity Sermon of *Mr. Partridge* ¶, preached at Lincoln, and at Boſton; the Diſcourſe of *Mr. Owen* at Fulham, on a fatal accident by fire **; and that of

* No. V. p. 565. † No. I. p. 95. ‡ No. VI. p. 680.
‖ No. IV. p. 452. § See Brit. Crit. vol. xxvi. p. 679.
¶ No. IV. p. 455. ** No. V. p. 567.

Mr.

Mr. Hett, for the benefit of the *Lunatic Aſylum** in Lincolnſhire. The various ſubjects of theſe diſcourſes are handled by their reſpective authors with an ability, which, if it is not altogether uncommon in the Church of England, is more to the honour of that Church than any derogation to the talents of the writers.

MORALITY.

The tranſition from Divinity to Morality is one which we have often made, and which is the more eaſy, on the preſent occaſion, becauſe the firſt tract which we have to mention is profeſſedly theological; and becauſe, though we cannot conſider it as belonging to that claſs, we are willing to allow it an honourable place in that of Morality. This is *Mr. Fellowes's Treatiſe on Death*†, which, as a work founded entirely on moral conſiderations, is entitled to every praiſe, not appropriate to Chriſtian Divinity. The author is a man of much ingenuity, but there is ſomething above human ingenuity, which ought to have a primary place in diſcuſſions of this nature. As far as it goes, however, it deſerves our recommendation, which is more than we can ſay in general of the productions of that author, profeſſing to be theological. *Moral Evidence*, though not always a rule of conſcience, is ſo neceſſary a rule of prudence, that *Mr. Gambier's*‡ Elementary Treatiſe on this ſubject muſt here find its appropriate place. It deſerves undoubtedly to be recommended, as conveying clear and practical ideas, on a ſubject in general too little underſtood. Nor ſhall we heſitate to mention here the *Dialogues* of the late *Mr. Gilpin*§, for though ſome among them are ſtrictly theological, yet the ma-

* No. VI. p. 679. † No. III. p. 332.
‡ No. III. p. 301. § No. IV. p. 410.

jority belong rather to this claſs. Without being too ſcrupulous as to its place, it is a work by all means to be recommended, as worthy of its excellent author, and full of valuable inſtruction, conveyed in a moſt pleaſing manner. Though we cannot give equal or comparable credit to *Mr. Duff*, for his *Letters on the Character of Women* *, yet we may briefly mention them, as having merit, though not of the moſt conſpicuous kind.

History and Biography.

The curious Journal, written in the name of *Richard Bannatyne* †, called *Secretary* to John Knox, but more probably, for the moſt part, by John Knox himſelf, is an addition of ſome value to our hiſtorical documents. It has lately been publiſhed by Mr. Dalzell from a Manuſcript. The Account of the *Battle of Auſterlitz*, tranſlated from the French by *Major Coffin* ‡, is alſo matter of hiſtory, and ſeems to bear the marks of authenticity. Except for theſe very detached pieces, we have no preſent acknowledgment to make to the Muſe of Hiſtory.

Biography has been more buſy. In the *Life of Lord Kaimes*, written by his friend *Lord Woodhouſelee* §, we have a correct and maſterly ſpecimen of this ſpecies of compoſition. The ſubject alſo is intereſting, and the topics which ariſe from it, at once important, and ably handled. Of a very different nature are the *Memoirs of Dr. Prieſtley* ‖, in which, though the ſubject be undoubtedly a reaſonable matter of curioſity, the reader has to complain of much bigotted admiration, and much profuſe panegyric, by no means adequately deſerved. The work contains alſo many matters not neceſſary to it, particularly in the

* No. V. p. 514. † No. VI. p. 649. ‡ No. III. p. 338.
§ No. I. p. 23, and II. p. 149. ‖ No. III. p. 267, and IV. p. 389.

ſecond

ſecond volume, the abſence of which would be a great improvement. We do not therefore recommend it altogether; though as giving the life of a man of acknowledged talents, and philoſophical reputation, we were not willing entirely to paſs it over. The Life of *Thuanus*, or *De Thou*, by *Mr. Collinſon* *, is an intereſting compilation, from authentic materials; and throws light upon a part of hiſtory, concerning which rational curioſity cannot feel indifference.

Antiquities.

The 15th volume of the *Archæologia* † deſerves the firſt place in this part of our enumeration, as coming from a juſtly reſpected Society, and as containing much original and intereſting information. The work of *Mr. Hammer*, on *Ancient Alphabets* ‡, founded on an Arabic MS. reputed to be 1000 years old, contains ſome very curious matter, illuſtrated by figures engraved on wood. A book which contains eighty Ancient Alphabets, with comments upon them, muſt afford abundant opportunity for ſpeculation and reſearch. The ancient City of *Lichfield* has found a writer qualified to detail its Hiſtory and Antiquities in *Mr. Harwood* §, from whom ſome other uſeful works were before in the hands of the public ¶. It is ſeldom that ſuch a compilation can be completed by a ſingle effort, but to have made a reaſonable progreſs in a taſk ſo difficult, is a matter for juſt commendation. We muſt not omit to mention, even with ardour of praiſe, that beautiful little work, and cheap as it is beautiful, the *Antiquarian* and *Topographical Cabinet* **. We truſt that a work of ſuch uncommon elegance, and what elegant works can ſeldom be, ſo

* No. V. p. 535. † No. VI. p. 632. ‡ No. I. p. 15.
§ No. I. p. 71. ¶ As his *Grecian Antiquities*. Brit. Crit. vol. xviii. p. 534. ** No. II. p. 215.

much

much within the reach of ordinary purchaſers, will receive extenſive patronage. When a ſecond volume ſhall be completed, we ſhall haſten to reſume our notice of it.

Topography.

The article laſt mentioned almoſt induced us to blend theſe two claſſes into one; and that which muſt ſtand at the head of this, is almoſt equally related to both. But, as it deſerves to take the lead, let it do ſo, where it may ſtand unrivalled. We ſpeak of the *Itinerary of Wales*, written by *Giraldus de Barri*, called *Cambrenſis*, and tranſlated by *Sir Richard Hoare* *. In the hands of the learned and ingenious Baronet, it has become a complete Topography of that part of Wales, through which Archbiſhop Baldwin paſſed, with his train, in the 12th century. The numerous views, taken on the ſpot by the tranſlator, as well as his copious and ſatisfactory notes, complete the gratification of the reader. It is a ſplendid work, but it is what ſplendid works too frequently are not, a book of much information.

The *Hiſtory of Jamaica*, by *Mr. Renny* †, is of a very different kind; but it fills a chaſm in the line of information to which it belongs, and will be acceptable to many enquirers, particularly thoſe who ſhall have occaſion to viſit that iſland. Of leſs magnitude and importance, in proportion to its ſubject, yet connected with ſome valuable points of conſideration, is *Mr. Stewart's Account of Prince Edward's Iſland* ‡, in the Gulf of St. Lawrence. So united is fiſhery with navigation, the very vital ſource of Britiſh independence, that nothing can be deemed entirely trivial, which relates to ſuch an object. In the *Ob-*

* No. VI. p. 577. † No. III. p. 284. ‡ No. IV. p. 456.

ſervations

ſervations on the Windward Coaſt of Africa, by *Mr. Corry**, we were ſtrongly impreſſed with the value, humanity, and importance of his plan for civilizing that part of the globe; by a ſyſtem of inſtruction, united with colonization, apparently ſo practicable, that we ſincerely hope it will attract the attention of thoſe who are capable of giving effect to the deſign. *Mr. Wilkinſon's* book, on *the Commerce and Navigation of the Black Sea*†, is merely a ſmall tract, intended to be ſupplementary to Mr. Eton's book on the ſame ſubject. It is, however, not a publication to be overlooked by the mercantile world.

If we mention, at the end of this enumeration, a little re-publiſhed volume, called *Ambulator*‡, it is becauſe we have a ſincere reſpect for a claſs of men, to which indeed we belong, called the *Walkers*; who in this land of carriages and horſes, are not always ſufficiently eſteemed§. Theſe modern Peripatetics, if they inhabit the metropolis, may unite information with their exerciſe, by carrying this very light volume with them for occaſional reference: unleſs they walk, like Captain Barclay, beyond the extent of its map. Such *Ambulators*, however, muſt ever be rare.

TRAVELS.

Travellers too frequently may be termed *Hodographers*‖ than either Topographers or Geographers. This, however, is not applicable to the few whom we ſhall here enumerate. We have not often Perſian travellers, and we ſhould make the moſt of the few that appear. *Mr. E. S. Waring*, who has given an account of his *Tour to Sheeraz*¶, (uſually written

* No. IV. p. 420. † No. III. p. 339. ‡ No. II. p. 218.

§ See Mr. Moritz, a Pruſſian clergyman's, very intereſting account of the hardſhips he met with in England, chiefly from being a *Peripatetic* traveller.

‖ Ὁδογράφοι, deſcribers of roads. ¶ No. II. p. 105.

Shiras or *Shiraz*), is, on the whole, an inſtructive traveller. The objections which might be made, either to his ſtyle or to his matter, are not ſuch as eſſentially to diminiſh the value of his book. The traveller in America, *Mr. Janſon**, has more faults, and perhaps leſs merits; certainly a leſs curious ſubject; yet, even from his book, we found occaſion to extract more intereſting matter than we could conveniently print in one Review. *Mr. Savage's* Account of *New Zealand*†, though not extenſive, is, to a certain degree valuable; and *Mr. Semple's* Journey, *through Spain and Italy* to Conſtantinople and Smyrna‡, has ſtill more variety and more attractions. With reſpect to *Mr. Hall*, and his *Travels in Scotland*§, as the region deſcribed is neither ſo remote, nor ſo unknown, as ſome of thoſe above-mentioned, if he would have excluded all but original information, and reſiſted all arts of book-making, which would have reduced his two great octavos to one very moderate in ſize, we ſhould perhaps have been able to give him unqualified praiſe. As it is, we place him here, without being perfectly ſatisfied in our own minds that we are doing rightly. Our readers therefore will form their eſtimate accordingly.

PHILOSOPHY.

We come at length to Philoſophy, in which claſs the two volumes of *Dr. Young's Lectures*‖, at the Royal Inſtitution, make a very diſtinguiſhed appearance. The union of practical knowledge with abſtruſe and profound mathematical ſcience, has ſeldom been ſo complete as in theſe valuable Lectures and

* No. VI. p. 590. The article is concluded in the preſent Month.

† No. I. p. 85. ‡ No. I. p. 86. § No. III. p. 256.

‖ No. I. p. 1. and V. p. 517.

the

the notes upon them: and the elaborate enumeration of other philoſophical works, under each department, is an accommodation to the ſtudent, as valuable as it is rare. In that important branch of modern philoſophy, the ſcience of Chemiſtry, *Dr. Thomſon*, of Edinburgh, has laboured with peculiar ardour and ſucceſs; and a third edition of his *Syſtem of Chemiſtry* *, within a time almoſt incredibly ſhort, and with additions, bearing a large proportion to the whole, ſufficiently atteſts the public feeling in its favour. The little work on *Bees*, tranſlated from the German of *Huber* †, is comparatively a trifle; but it is a trifle of a pleaſing and inſtructive kind.

The *Philoſophical Tranſactions of the Royal Society of London*, the moſt ancient and moſt valuable work of the kind, preſerve their uſual pre-eminence; and the volume for ‡ 1806 is as full of inſtructive matter, as a Journal ſo frequent in its publication can be. The Tranſactions of the *Iriſh Royal Society* have attained a *tenth volume* §, and have no reaſon to ſhrink from a compariſon with any coeval work. We have not quite finiſhed what we had to ſay on the ſubject of this volume, the latter part of which belongs, not to Philoſophy, but to Polite Literature.

Medicine,

The moſt beneficent ſiſter of Philoſophy, naturally follows, but, whether the fault is with us or the faculty, we have at preſent but little to notice. The work of *Dr. Pemberton* on the *Diſeaſes of the Abdomen* ‖, is however an honourable proof of medical diligence and knowledge; as indeed would be expected

* No. VI. p. 583. † No. V. p. 570.
‡ No. V. p. 465. and VI. p. 621. The firſt part of this vol. was analyzed in Brit. Crit. vol. xxviii. p. 529. and xxix. p. 459.
§ No. IV. p. 345. ‖ No. V. p. 539.

by

by all who know the name and character of the author. The Treatiſe of *Mr. Robertſon*, on the *Internal Uſe of Cantharides* *, has the merit of renewing the notice of diſcoveries, too much ſlighted at their original appearance, and ſince nearly loſt in oblivion. It has alſo new ſuggeſtions of value. As an inſtance of humane and judicious attention to a particular claſs of ſufferers, *Mr. Hunter's* work on the *Diſeaſes of Indian Seamen* †, or Laſcars, deſerves a warm commendation. Nor can it be, from the nature of its ſubject, unimportant with reſpect to other ſeamen, eſpecially thoſe who have to navigate in hot climates. A tranſlation, by *Dr. Henderſon*, of a French work of *Cabanis*, on the *Revolutions of Medical Science* ‡, has an extremely uſeful tendency to improve the Science itſelf, and therefore particularly deſerves the attention of the Student in that profeſſion.

LAW,

The great medicine for the diſeaſes of ſociety, and certainly no mean branch of Philoſophy, may next be introduced. The tracts at preſent to be mentioned under this head refer entirely to two diviſions of the ſubject; the laws for the relief of the Poor, and thoſe relating to Tithes. On the former ſubject, we have the letter of *Mr. Bernard to the Biſhop of Durham* §; a tract, by *Mr. Partridge*, of *Boſton* ‖, expreſsly diſcuſſing the topics of Mr. Whitbread's propoſed Bill; the Letter of *Mr. Malthus* ¶ to the laſt-named gentleman, and the *Thoughts of Mr. Brewer* on *the State of the Engliſh Peaſantry* **; all theſe written with ability, and the two firſt with peculiar and practical knowledge of the ſubject. In the

* No. V. p. 562. † No. IV. p. 450. ‡ No. I. p. 41.
‡ No. I. p. 41. § No. I. p. 92. ‖ No. III. p. 325.
¶ No. IV. p. 446. ** No. IV. p. 448.

latter

latter diviſion, we have *Mr. Bearblock's Treatiſe upon Tithes* *, a very uſeful book, on the principles of an actual Tithe-Surveyor, which the author undertakes to be; and a *Letter*, anonymous, but of great argumentative force, on the topic of *Tithes in Ireland* †. On this ſubject much diſcuſſion is, we underſtand, likely to come forward, and it is therefore fortunate that ſo ſound a book ſhould be publiſhed at this time.

POLITICS.

Politics are either general or particular: either ſpeculative, as to principles of policy; or diſcurſive, as to ſelect points, which happen to fall under conſideration. Of the former kind are *Mr. Bates's Chriſtian Politics* ‡, *Mr. Macdiarmid* on the Abſtract Queſtion of *Subordination* §; and the work of *Filangieri on Legiſlation*, very ably tranſlated by *Sir Richard Clayton* ‖. All theſe are works of conſiderable merit, in their reſpective branches of enquiry. On particular topics of enquiry, ariſing out of recent events, are *Mr. Bowles's* tract on *the Motions* made in Parliament, ſubſequent to the late Change of Miniſtry ¶; two pamphlets on the Catholic Queſtion, one by *Mr. Le Meſurier* **, the other anonymous ††; a tract condemning unreaſonable *Conceſſions to America* ‡‡; and one on the general ſituation of affairs in Europe, entitled the *Criſis* §§: both theſe alſo anonymous, but worthy of a reſpectable name. Whoever ſhall candidly peruſe any of theſe tracts will find a rational amuſement, and probably alſo ſome valuable information.

* No. V. p. 496. † No. V. p. 560. ‡ No. II. p. 143.
§ No. II. p. 125. ‖ No. I. p. 50. ¶ No. II. p. 180.
** No. V. p. 492. †† No. II. p. 205. ‡‡ No. III. p. 291.
§§ No. VI. p. 677.

ARTS.

Not as a book of mere diſcuſſion, but as an hiſtorical and practical view of a particular branch of arts, connected with the financial and commercial intereſts of the country, we notice *Lord Liverpool's* able work on the *Coins of this Realm**. We doubt not that it will receive the attention due at once to the character of the author and the value of the treatiſe. Very ſcientific and inſtructive, in a different branch of art, are *Mr. Landſeer's Lectures on Engraving*†; connected indeed, by the author's hypotheſis, more cloſely with the art of ſtamping coins than we could admit it to be. To ſculptors and deſigners, in the higher branches of art, *Mr. Bell's* ingenious volume, on the *Anatomy of Expreſſion*‡, muſt be at once intereſting and inſtructive: nor have we any doubt that much advantage will be derived from it. Language, a very different inſtrument of imitative art, is ſtrictly and very acutely analyſed, as to its *Harmony*, by *Mr. Mitford*§, who, on a ſubject ſo much diſcuſſed, has fairly won the name of a diſcoverer. Though much practiſed in the ſame enquiries, we freely acknowledge that we have been materially inſtructed by him; and hope to find an opportunity of building upon his diſcoveries.

POETRY.

We have here an ample field for commendation. Almoſt every branch of Poetry is now cultivated with ſucceſs: and, in recording what we have lately reviewed, we cannot mention all that we have peruſed with pleaſure, but only a ſelection of the beſt. In this enumeration, we cannot heſitate to give the firſt

* No. III. p. 225. and IV. p. 424. † No. V. p. 510.
‡ No. II. p. 175. § No. IV. p. 359.

place

place to *the Exodiad**, ſo far as it has been hitherto publiſhed. As the joint work of two poets†, mutually aſſiſting and correcting each other, it ought to ſurpaſs the productions of unaided bards; and we are inclined to think that it very fairly holds its proper place. We ſhall be delighted to examine the remainder of the work. *Saul*, by *Mr. Sotheby* ‡, though written in a ſtyle leſs ſuited to our taſte, is a production of unqueſtionable merit, and worthy of the author's previous reputation. Several collections of various poetry have lately appeared, the production of authors living, or very recently deceaſed. Such, for inſtance, are the Poems of *Mr. Herbert* §, of *Lord Byron* ‖, of *Mrs. Robinſon* ¶, and *Mrs. Charlotte Smith* **. *Bloomfield* alſo has recalled our attention to him, by his †† *Wild Flowers*; and an anonymous writer, taking the name of *Somebody* ‡‡, is not without a claim to praiſe. *Mr. Grahme*, whom we have commended before, ſhines as a deſcriptive poet in his *Birds of Scotland* §§; nor are *the Bees* of Wales leſs ably ſung by *Dr. Evans* ‖‖. Among the political ſatires, clearly the beſt that we have ſeen, is the *Groans of the Talents* ¶¶, of which we cannot ſay any thing more completely commendatory, than that it reminded us of the Probationary Odes. But of a claſs quite new, and nearly perfect in its ſtyle, is the elegant and witty fiction, called the *Peacock at Home* ††. When we attributed it, from miſinformation, to a wrong Lady, we confeſs that we expected at leaſt to be thanked for the compliment, which, in truth, we think one of the higheſt that could be paid; yet, ſtrange to ſay, it appeared to be taken rather as an offence. We never heard that any author took af-

* No. II. p. 186. † *Mr. Cumberland and Sir J. B. Burges.*
‡ No. IV. p. 381. § No. II. p. 196. ‖ No. IV. p. 436.
¶ No. I. p. 78. ** No. II. 170. †† No. III. p. 311.
‡‡ No. V. p. 550. §§ No. II. p. 193. ‖‖ No. III. p. 249.
¶¶ No. VI. p. 670. †† No. V. p. 554.

ſront at being named as the writer who aſſumed the name of Junius!

So much for Engliſh poetry. But one foreign author has been copiouſly noticed in the preſent volume, the elegant and animated *Delille*, the firſt of modern deſcriptive writers, and the moſt ſucceſsful imitator both of Roman and of Engliſh poets. It is perfectly clear to us that his poem on *Imagination* * gives a new character to the Muſes of France, and places the author in a rank where he never can have many rivals.

MISCELLANIES.

This very multifarious claſs ſeems itſelf to want an interior arrangement. Of works connected with, or ſubſervient to learning, we may make our firſt diviſion. Among theſe, *Mr. Walpole's Fragments of Greek Comic Poets* † deſerve the firſt place. The ſecond perhaps may properly be given to the Oxford *Catalogue of the D'Orville Manuſcripts* ‡, which is not merely a dry liſt, but frequently an inſtructive deſcription. The *Bibliographical Dictionary* § continues to receive our approbation, but is not yet diſmiſſed from our table. But for literary loungers, few books offer a greater feaſt than *Mr. D'Iſraeli's Curioſities of Literature* ‖; a book more improved, ſince its firſt appearance than any publication we have lately ſeen, and now ſecure of admiſſion wherever literary amuſement is not excluded. *Mr. Burnett's Specimens of Engliſh Proſe Writers* ¶ are alſo among the lighter ſtores of learning; but they will be ſure to amuſe, and may incidentally inſtruct.

The Director **, a periodical paper, comprehended various objects in its plan, but chiefly ſuch as were

* No. VI. p. 663. † No. II. p. 137. and IV. p. 368.
‡ No. V. p. 488. § No. V. p. 528. ‖ No. III. p. 240.
¶ No. VI. p. 601. ** No. III. p. 308.

ſubſervient

ſubſervient to Philoſophy, to Letters, and the Arts. It was executed with conſiderable ability, and we hope to ſee it ſoon reſumed. *Mr. Gladwin's Oriental Miſcellany* * is ſo completely what its name denotes, that it is difficult either to deſcribe or claſs it, but it is a work of conſiderable merit. *Mr. Bowles's* Letter on Mr. Lancaſter's Plan of Education †, includes alſo other topics of temporary diſcuſſion, and is on many accounts valuable. *Mr. Angus* has thrown ſome new lights on *Engliſh Grammar* ‡, eſpecially in behalf of thoſe who are in danger of being miſled by Scottiſh idioms; and *the Friend of Youth* § gives important advice to parents, not for inſtructing their children, but for planning their deſtination in life.

Agriculture gives occaſion to many books, but few that obtain a place in this part of our work. Two may be at preſent noticed, the tenth volume of *the Bath Collection* ‖, and the curious volume on the *Agriculture of Bengal* ¶. Beyond theſe we have nothing that calls for our attention in this line; otherwiſe we might have aſſigned them a claſs to themſelves. As books of mere amuſement, that entitled *My Pocket Book* **, and the continuation of *Mr. Beresford's Miſeries* ††, ſhould not wholly be paſſed over; though we do not claim for either of them the higheſt honours belonging to its own department. We will conclude with the mention of *a Lady's* book *on Cookery* ‡‡, which, becauſe our account of it was jocular, ſome readers have ſuppoſed we meant to ſlight. This was by no means the caſe. We conſidered cookery as an art not demanding a grave diſcuſſion from grave men, but the book we believe to be a good one; and more practically uſeful than moſt that have appeared, eſpecially for private families: and now what remains? —but to hope that our readers will approve of our cookery, and to promiſe that we will cater for them in future, to the beſt of our judgment and taſte.

* No. IV. p. 403. † No. III. p. 306. ‡ No. VI. p. 685.
§ No. V. p. 568. ‖ No. IV. p. 449. ¶ No. V. p. 547.
** No. II. p. 217. †† No. III. p. 335. ‡‡ No. IV. p. 457.

TABLE

TO THE

BOOKS REVIEWED IN VOLUME XXX.

N. B. For remarkable Paſſages in the Criticiſms and Extracts, ſee the INDEX at the End of the Volume.

A. PAGE

ABBOTT, Rt. Honourable Charles, a Letter to the 316
Abdomen, Pemberton on Diſeaſes of — — 539
Academy, the Royal Iriſh, the Tranſactions of, Vol. X 345
Adams, Rev. John, Sermons on the Deity — 567
Addreſs on Maritime Rights 678
Adminiſtration, a ſhort account of a late ſhort — 319
——— a true ſtatement of the circumſtances which led to the late change of ib.
Admonition, a poem 439
Africa, Obſervations upon the Windward Coaſt of 420
Agriculture, letters and papers on, Vol. X. — 449
Albutt's, J. Elements of Uſeful Knowledge — 333
Ambulator, or a Pocket Companion in a Tour round London — — 228
America, Conceſſions to, the bane of Britain — 291
——— True Picture of 557
——— Janſon's Stranger in 590
Apoſtles, Lectures on the Acts of the — — 133
Archæologia, Vol. XV. 632
Auſterlitz, a detailed Account of the Battle of — 338

B.

Ball, the Butterfly's, a poem 554
Bannatyne, Richard, his Journal — — 649
Bankers, method of keeping accounts with — 116
Bard, the Moorland 81
Bakewell's Moorland Bard ib.
Barker's, Rev. Charles, Coronation Sermon — 95
Barwick's, Henry, Eſſay on Nature, a poem — 81
Bates's, Ely, Chriſtian Politics 143
Beachy Head, a poem 170
Bearblock, Rev. James, on Tithes, Second Edition 495
Bees, Huber on — 570
Bell, Charles, on the Anatomy of Expreſſion in Painting 175
Bengal, Remarks on the Huſbandry of — 547
Bernard's, Thomas, Letter to the Biſhop of Durham 92

Beve-

CONTENTS.

PAGE

Beveridge's, Biſhop, Diſcourſes abridged — 295
Bibliographical Dictionary, &c. continued — 528
Black Sea, on the Navigation and Commerce of the 339
Bloomfield's, Robert, Wild Flowers, poems — 311
Bognor, the Origin and Deſcription of — 457
Bourn, Thomas, Conciſe Gazetteer — — 689
Bowles's, John, Letter to Lord Howick — — 180
——————————— Mr. Whitbread — 306
Brewer, J. N. on the preſent State of the Engliſh Peaſantry — — 448
Brewſter's, John, Lectures on the Acts of the Apoſtles 133
Britain, Conceſſions to America the bane of — 291
Britanniad and Hiberniad 552
Burder's, Samuel, Oriental Cuſtoms, Vol. II. — 68
Burnaby, Rev. Dr. Andrew, Occaſional Sermons 684
Burnett's, George, Specimens of Proſe Writers — 601
Butler's, William, Chronological and Biographical Exerciſes — — 339
Butterfly's Ball, by Roſcoe 534
But-which, a novel — 84
Byron's, Mrs. Drelincourt and Rodalvi, a novel — ib.
Byron's, Lord, Hours of Idleneſs, poems — 436

C.

Cabanis, P. J. G. on Medical Science — — 41
Cabinet, the Antiquarian and Topographical, Vol. I. 215
Cantharides, Robertſon on 562

PAGE

Catholic Bill, Letters on the late — — 200
——— Queſtion, Thoughts on the — — 205
——————— Curſory Reflections reſpecting the 207
——————— two Letters on the Subject of the 321
——————— two Diſſertations reſpecting the 329
——— Claims, Examination into the — — 492
Caſe, the State of the 91
Chevillard, Pœſies de 553
Children, on the Exceſſive Indulgence of — — 571
Chimney Sweeper's Boy, a poem — — 674
Civilization, Dr. Hall's, on the Effects of — 479
Clarke, A. Bibliographical Dictionary — — 528
Clayton's, Sir Robert, tranſlation of Filangieri on the Sciences of Legiſlation 60
Clyde, the Falls of the, a Scottiſh dramatic paſtoral 442
Coffin's, Major P. tranſlation of General Stutterheim, on the Battle of Auſterlitz 338
Coins of the Realm, a Treatiſe on — — 225
——————— concluded 424
Collinſon's, Rev. J. Life of Thuanus — 535
Cookery, Domeſtic, a new Syſtem of — — 457
Corry's, Joſeph, Obſervations upon the Windward Coaſt of Africa — — 420
Cow-pox, Pethox Parvus in favour of — — 564
Crabb's, George, Preceptor and his Pupils — 338
Cracknell's, Benjamin, Sermon on the Utility of Academical Inſtitutions — 215

CONTENTS.

PAGE

Criſis, the — — — 677
Cruelty to Dumb Creatures, Sermon on — 682
Curſory Remarks on Volunteer Officers — — 687

D.

Davis's, Dr. J. B. Deſcription of Bognor — 457
Daviſon, Alexander, Eſq. on Third Report of Commiſſioners — — 688
Davy, Rev. W. his Propoſals 696
Deacons, Preparation for the Holy Order of — 565
Death, a brief Treatiſe on 332
Delille, James, Poem on Imagination — — 663
Devizes, Curate of, his Sermon on Cruelty — 682
Dignitary, Letter from an Iriſh 560
Director, the, Vol. II. 308
D'Iſraeli's Curioſities of Literature — — 240
Dorcheſter, Poems written at 441
Dorſet, Mrs. her Peacock at Home — — 695
D'Orville, MSS. Catalogue of 488
Duff, Rev. Mr. on the Character of Women 544
Durham, Biſhop of, Letter to the — — 92

E.

Edwards's, George, Peace on Earth — — 122
England, the ſeaſons in deſcriptive poems — 313
Engraving, Landſeer's Lectures on — — — 510

PAGE

Epitaphs, Select Collection of 674
Evans's, Dr. John, Bees, a poem — — 249
Exodiad, the, a poem, Part I. 186
Eye of Reaſon, author of, his Epiſtle to Welma 676

F.

Fanny, ſhip, Narrative of her loſs — — 688
Fanſhawe, Miſs C. *not* the Author of the Peacock at Home — — 695
Faſhionable World Reformed 571
Fellowes's, Robert, brief Treatiſe on Death — 332
Filangieri, on the Science of Legiſlation — 60
Flagellum's All the Blocks 672
Francis, Rev. Charles, on Perfect Union — 682
Friend of Youth — 568

G.

Gambier, Rev. J. E. on Moral Evidence — — 301
Gilpin's, the Rev. W. Dialogues on various Subjects 410
Giraldus Cambrenſis, by Sir R. Hoare — — 577
Gladwin's Oriental Miſcellany 403
Glaſſe, Rev. G. H. Bp. Beveridge's Diſcourſes abridged by — — 295
Glouceſter, Biſhop of, on Preparation for Orders 565
Graham's, James, Birds of Scotland, a poem — 193
Graves, Rev. Dr. Richard, Conſecration Sermon 680

Greek

CONTENTS.

PAGE

Greek Comic Poets, fragments of — — 137
——————— concluded 368
Grenville, Lord, Letter to 94
Groans of the Talents 670

H.

Hall's, Rev. James, Travels in Scotland — — 256
Hall, Dr. Charles, on Civilization — — 479
Halloran's, Dr. L. Battle of Trafalgar, a poem 438
Hammer, Joſeph, on Ancient Alphabets — — 15
Harmer, James, on the probable innocence of Holloway and Haggerty — 88
Harriſon's, Anthony, Poetical Recreations — 79
Harwood's, Rev. Thomas, Hiſtory and Antiquities of Lichfield — — 71
Helen, a tale — 199
Henderſon's, Dr. A. tranſlation of Cabanis on Medical Science 41
Herbert, the Hon. W. Miſcellaneous Poetry by — 196
Hereford Guide, the 96
Hett, Rev. William, Lunatic Reſtored — — 679
Hewatt, Dr. his Sermons 682
Hewlings's, Abraham, Letter to the Electors of Weſtminſter 318
Hiberniad, the, a poem 552
Hoare's, Sir Richard, Giraldus Cambrenſis — 577
Hodgſon's, the Rev. J. poems 441
Holcroft, Thomas, Tales in Verſe by — 197
Horne's, Thomas, tranſlation of Schiller's Belgian Hiſtory 457

PAGE

Horſley's, the late Biſhop, Primary Charge to the Clergy of St. Aſaph — 212
Howick, Lord, Bowles's Letter to — — — 180
Howick's, Lord, Speech on the Change of Adminiſtration 315
Huber, Francis, on Bees 570
Human Life, an Antidote to the Miſeries of — 96
Human Life, the Miſeries of, Vol. II. — 335
Hunt's, John, Anatomical Reflections — — 211
Hunter, W. on the Diſeaſes incident to Indian Seamen 450
Huntingdon, Letter to the Freeholders of the County of 323
Huntingford, Biſhop, on Deacon's Orders — 565
Huſbandry, Modern, a Compendium of — 44

I. and J.

Jamaica, an Hiſtory of 284
Janſon's, C. H. W. Stranger in America — — 590
Jarrold, Dr. T. Letter to Mr. Whitbread — 447
Iconoclaſtes, Pethox Parvus by 564
Idleneſs, Hours of, poems 436
Imagination by Delille 663
Indian Seamen, on the Diſeaſes incident to — 450
Inquiries, Phyſical and Metaphyſical — — 375
Ireland, Tithes in, a Letter on the Subject of — 560
Junius, Reaſons concerning the Writer of — 334

K.

Kames, Lord, Memoirs of 23

Kames,

CONTENTS.

PAGE

Kames, Lord, Memoirs of, concluded — — 149
Kerrick's, the late T. Diſcourſes on various Topics 454
Knowledge, Elements of uſeful 333

L.

Landſeer's, John, Lectures on Engraving — 510
Language, on the Harmony of 359
Legiſlation, the Science of 60
Le Meſurier, Rev. Thomas, on Roman Catholic Claims 492
Letters on the Character of Women — — 544
Lichfield, Hiſtory and Antiquities of — — 71
Lie direct, the — 556
Literature, Curioſities of 240
Liverpool, the Earl of, on the Coins of the realm 225
———— concluded — — 424
London, the Stranger in, a novel — — 85
Love, the Progreſs of, a poem 80
Lowrie, Wm. on Banks 116

M.

Macdiarmid, John, on Subordination — — 125
Malcolm's, Jas. Modern Huſbandry — — 44
Maltby's, Rev. Dr. E. Letter to the Freeholders of Huntingdon — — 323
Malthus's, the Rev. T. R. Letter to Mr. Whitbread 446
Malvern Waters, efficacy of 210
Manuſcripts, the D'Orville Catalogue of — 488

PAGE

Maritime Rights, Addreſs on 678
Maſters's, M. K. Progreſs of Love, a poem — 80
Melville's, Theod. Benevolent Monk, a novel — 199
———— Mantle — 672
Miſanthrope, a novel 677
Mitford, Wm. on the Harmony of Language — 359
Monck, J. B. on the Syſtem of the Poor Laws — 209
Monk, the Benevolent, a novel 199
Moore, Mr. on his poems 695
Moral Evidence, an Introduction to the Study of 301
Muſical Dramas — 314

O.

Ogg's, George, Admonition, a poem — — 439
Onſlow's, Dean, Viſitation Sermon in Berkſhire 452
Oriental Cuſtoms, Vol. II. 68
———— Miſcellany, the, Vol. I. 403
Orme, Edward, on Tranſparent Prints — — 688
Ormſby's, Anne, Soldiers Family, a Romance 199
Ouiſeau's, J. Manual of Youth 457
Owen, Rev. John, Sermon at Fulham — — 567

P.

Page, Thomas, on the loſs of the Fanny — 688
Painting, on the Anatomy of Expreſſion in — 175
Papiſts, an earneſt Addreſs reſpecting the — 94

Parkin-

PAGE

Parkinſon, James, on Indulgence to Children — 571
Parſons's, Mrs. Convict, or Navy Lieutenants, a novel 84
Partridge's, the Rev. Samuel, Charity Sermon — 455
Peacock at Home, by Mrs. Dorſet — — 554
Peaſantry, the Engliſh, thoughts on the preſent State of 448
Pedo Albinovanus, elegies of 475
Pemberton, Dr. Chr. Rob. on Diſeaſes of the Abdomen 539
Pethox Parvus — 564
Philoſophical Tranſactions for 1806, Part II. 465, 621
Plain Facts — — 317
Plumptre, the Rev. James, Collection of Songs by 192
——— tranſlation of Pedo Albinovanus 475, 695
Pocket Book, my — 217
Pontey's, Wm. Foreſt Pruner 336
Poor Laws, on the Syſtem of the — — 209
———, remarks on the 323, 325
Porteus's, Biſhop, Tracts on various Subjects — 327
Prayer, the Lord's, remarks on the two laſt Petitions of 328
Preceptor, the, and his Pupils 338
Prieſtley, Dr. Memoirs of 267
——— concluded — — 389
Prieſtley, Dr. Joſeph, Notes on the Scriptures 501, 610

Q.

Quarles's Judgment and Mercy republiſhed — 571

PAGE

R.

Recreations, Poetical 79
Reeve's, Sophia, Myſterious Wanderer, a novel 444
Rennie's, John, Muſical dramas 314
Renny's, Robert, Hiſtory of Jamaica — — 284
Republic, the Belgian, the Hiſtory of the Riſe and Progreſs of — — 457
Robertſon, John, on Cantharides 562
Robinſon, the late Mrs. Mary, poetical Works of — 78
Roſcoe, Mr. the Butterfly's Ball — — 554

S.

Sabine's, John, Student's Companion — — 217
St. Stephen's Chapel 673
Savage's, John, Account of New Zealand — 85
Saul, a poem — 381
Scævola, Letters of, on the Diſmiſſal of the late Miniſtry 444
Schiller's, Frederick, Hiſtory of the Belgian Republic 457
Scotland, the Birds of, a poem 193
——— Travels in 256
Scriptures, Notes on the 501
Semple's, Robert, obſervations on a Journey through Spain and Italy — — 86
Sermons, twelve on Important Subjects — — 683
Shakſpeare, the family 441
Sharp's, Granville, remarks on the two laſt petitions of the Lord's Prayer — 328

Sheeraz,

CONTENTS.

PAGE

Sheeraz, a Tour to 105
Smith, Wm. on the Management of Water Meadows 87
Smith's Beachy Head, and other poems — 170
Smith's, Sydney, Sermon on the Conduct of the Eſtabliſhed Church — — 453
Softly Brave Yankies 560
Somebody, E. Poems by 550
Sotheby's, Wm. Saul, a poem 381
Southey's, Robert, Specimens of the later Engliſh poets 245
Spectator, the, in miniature, by the Rev. J. Prevoſt, and J. W. Blagdon, Eſq. 333
Stack's, Dr. Richard, Lectures on the Acts of the Apoſtles 133
Stewart's, John, Account of Prince Edward Iſland 456
Stultifera Navis, a poem 83
Stutterheim's, General, Account of the Battle of Auſterlitz tranſlated — 338
Subordination, on the Principles of — — 125

T.

Talents, Groans of the 670
Taylor's, Rev. W. Cooper, Seaſons in England, deſcriptive poems — 313
Thomſon, Dr. Thomas, Syſtem of Chemiſtry, third edition 583
Thuanus, Collinſon's Life of 535
Tithes, Letter of an Iriſh Dignitary on — 560
Tithes, Bearblock on 495
Trafalgar, the Battle of, a poem 438
Tranſlation of Cabanis on Medical Science — 41

PAGE

Tranſlation of Filangieri on the Science of Legiſlation 60
——— Stutterheim's Account of the Battle of Auſterlitz — — 338
——— Schiller's Hiſtory of the Riſe and Progreſs of the Belgian Republic 457
——— the Elegies of Pedo Albinovanus 675
——— Huber on Bees 570
——— Sir R. Hoare's of Giraldus Cambrenſis 577
Turf Houſe, a poem — 82

V.

Vaughan, the Rev. E. T. to his Pariſhioners — 213
United States of America, Picture of — — 557
Volunteer Officers, Curſory Remarks on — — 687

W.

Wakefield, Priſcilla, Sketches of Human Manners 688
Wall, Dr. M. on the Efficacy of Malvern Waters 210
Walpole's, Robert, Fragments of Greek Comic Poets 137
——— concluded — — 368
Wanderer, the Myſterious, a novel — — 444
Waring's, E. S. Tour to Sheeraz — — 105
Water Meadows, on the Management of — 87
Welma, a Moral Poetical Epiſtle to — — 676
Weſtminſter, the City of, a Letter to the Electors of 318

Whit-

CONTENTS.

PAGE

Whitbread, Mr. Letter to 446
White, Henry Kirke, an Elegy on the death of — 313
Wild Flowers, Poems 311
Wilkinſon, Charles, on the Navigation and Commerce of the Britiſh Sea — 339
Wilſon's, the Rev. H. B. Letter to Lord Grenville — 94
Wilſon's, Jaſper, Lie Direct 556
Wolfe, Reginald, new Edition of Quarles's Judgment and Mercy — — 571
Woodhouſelee's, Lord, Memoirs of Lord Kames — 23
——— concluded — — 149
World, the Faſhionable, reformed — — — 571
Women, Letters on, by Duff 544

Y.

Young's, Dr. Thomas, Lectures on Natural Philoſophy 1
——— concluded — — 517
Youth, the Manual of 457
——— Friend of 568

Z.

Zealand, New, Account of 85